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THE JOHANNINE LOGOS.

WHAT we propose to say on this subject may fitly be written as a commentary on the following texts. The first is from St. Thomas Aquinas:—

"The nativity of the Son, which is a personal quality of His, is expressed by many words attributed to the Son in order to express the diversity of His perfections. For He is called *Son*, that He may be recognized as consubstantial with the Father; *Splendor*, as co-eternal; *Image*, as wholly alike; and *Word*, as immaterially born."[1]

The second is from a homily preached on Christmas Day by St. Theodotus of Ancyra whom St. Cyril of Alexandria, the champion of the Θεοτόκος, calls his fellow-champion: "Let the phrase *Splendor* tell thee how the Son eternally coexists with the Father; let the *Word* show thee the impassibility of His birth; let the *Son* put thee in mind of His consubstantiality."[2]

The special difficulties which these two texts are calculated to meet, arise out of the Johannine conception of the Logos. Nor are these difficulties of a kind to be lightly passed over by such

[1] Ipsa enim nativitas Filii quae est proprietas personalis Ejus diversis nominibus significatur, quae Filio attribuuntur ad exprimendum diversitatem perfectionis Ejus. Nam ut ostendatur connaturalis Patri dicitur Filius; ut ostendatur coaeternus dicitur splendor; ut ostendatur omnino similis, dicitur imago; ut ostendatur immaterialiter genitus, dicitur verbum.—I^{a}, Qu. 34, Art. 2, ad 3^{m}.

[2] Τὸ οὖν συνυπάρχειν ἀεὶ τῷ Πατρὶ τὸν Υἱὸν μηνυέτω σοὶ τὸ ἀπαύγασμα· τὸ ἀπαθὲς τῆς γεννήσεως δηλούτω ὁ Λόγος· τὸ ὁμοούσιον ὁ Υἱὸς γνωριζέτω. Migne, *Patrol. Graec.*, tom. LXXVII, Cyrilli Alex. et al. X, pp. 1376–1377.

as seek in these days of denial and research to find a hearing for the dogmas of faith. It is not from sheer waywardness or subtlety that professors of Scripture and ecclesiastical history have dwelt so long on the opening chapters of the Fourth Gospel. Even a passing glance at the subject should remind us that under their seeming subtlety are problems which must be faced before the claims of faith can be reconciled in the modern mind to the claims of reason.

Three main difficulties confront us to-day in the sphere of Revelation, viz.: (1) the textual difficulty; (2) the literary difficulty; (3) the theological difficulty. Revelation has not been presented to us merely as a tradition, but also as a written record; and strangely enough it is the writings rather than the writer which nowadays arouse the greater interest. Confronted with the writings which Christianity puts forward as revealed and inspired, the mind asks, have we the true and complete inspired text of Matthew, John, and the rest? Again, how are we to deal with the writings? Is every word not merely inspired but revealed? Is there no human element which the writer by his inspiration is safeguarded from putting forward as divine? Lastly, can we say that this body of revelation which is added to science and philosophy, borrows from them as well as lends? Does the leaven merely lend to the meal? Does the mustard-seed not borrow from the plot of ground wherein it is sown? It will be seen at once that these are not questions which reason should not presume to ask, nor faith humbly seek to answer. Nor are they anywhere more pertinent than when dealing with the opening words of the Gospel of St. John.

There is a certain faint-hearted class of souls to whom the textual difficulties are something more than teasing. They accuse themselves scrupulously of doubts against faith if they find their minds asking whether the twenty-first chapter of the Fourth Gospel is not a postscript added some years after the body of the book. They cannot allow themselves to question whether the first eighteen verses of the same Gospel were its original beginning. And they would almost condemn themselves of rank rationalism did they presume to question whether the sublime "In the beginning was the Word" was penned by the same hand that wrote the last discourse of the Master.

Yet in all these questions we cannot allow ourselves to take less than the true view of the Holy Spirit's action and direction in the Church. We must not forget that the Spouse of Christ has other than inspired writings. At the word of the Church we plight our faith not merely to those writings which the Holy Spirit inspires, but also to those He divinely assists. The Teaching Church did not cease to teach when the Canon of the New Testament was closed; if, indeed, it is closed. And though it is *de fide* that the Fourth Gospel by whomsoever written is inspired, it is not *de fide* that this inspired writer was St. John. I need not add that in my ignorance I still personally keep to what may, perhaps unwarrantably, be called the traditional view. But a personal view is of little weight one way or another. What matters is the fact that all is not lost, nor perhaps much, if theologians gradually come to realize that the Fourth Gospel represents the ideas rather than the actual work of St. John. I do not think that criticism is looking that way just at present.

But if it did look that way, and if further study justified its expectation, the Catholic Church with its doctrine of the Ἐκκλησία and the never-failing presence of the Spirit of Truth would be found to have been loyal at once to what is true in the earlier and later views. For the Church is the only religious organism whose future will not deny but fulfil its past.

I have ventured to suggest that were exegetes to deny, as a few of them already do deny, the Johannine authorship of the Fourth Gospel, its evidential force would lose but little. Indeed if this denial were the truth, there would be no loss but gain. Neither the Bible nor the Church is anything the worse for the truth in the long run. Destructive criticism is now beginning to see that even denials can be too headlong. If the Fourth Gospel is not the work of St. John, it must still be the work of some one; of some one whose word was a force, of some one who saw eye to eye with John, of some one who represented a theological atmosphere from which arise as many theological difficulties for the non-Catholic critic as from a purely Johannine Gospel. Indeed for the exegete it matters little whether the Gospel is inspired or not; it is almost equally a problem in either supposition. The Presbyter John whom some critics have advanced to the author-

ship is no less a difficulty than John the Apostle. So that amongst the thinking critics there has been a steady if slow reaction toward the traditional authorship. And if, the Johannine authorship being less certain than it is, we should have to fear little, how much less need we fear if only a part of the Gospel is attributed to another writer? Is there no sentiment about our attachment to the opening words? We remember St. Jerome's account of the circumstances under which it is said to have been written, and it seems hard to part with so picturesque a setting. Yet, as the justification of sentiment is no canon of the conservative critic, neither should the destruction of sentiment be the duty of the liberal critic.

What concerns us still more in the matter of textual difficulty is the chronology of the first and last chapters of the Fourth Gospel. It is wonderful with what tenacity certain critics will hold that the twenty-first chapter is an epilogue and will deny that the first chapter can possibly be a prologue. It is conceded that the accepted ending of the Gospel is a postscript; but it is not conceded that the beginning of the Gospel is a preface, and that both postscript and preface were added, as they usually are added, after the book itself had been written. Now the knowledge that not a few orthodox Catholic commentators view the last chapter as an addition of later date than the rest of the Gospel should keep our minds steady in judging the first chapter. It is purely a textual question which nowise affects the authenticity or authoritativeness of the Gospel; and the discussion of it centres so much on the mind of the writer of the Gospel that we pass at once from the textual to the literary difficulty.

It is not easy to solve or even to state the literary difficulty of the Logos. If revelation is not synonymous with inspiration, are we sure that every statement in the opening verses of the Fourth Gospel is a revelation? It is quite true that every statement puts something forward; but are we certain that it is put forward as revealed? The Incarnation of the Second Person of the Blessed Trinity is a matter of revelation; but is not the doctrine of the Logos a philosophical adaptation, which cannot be presented by a sacred writer as at once revealed and not revealed? These are questions more easily set than settled; and in setting

them we find ourselves in the full current of the theological difficulties to which in the end all others must be reduced.

Is the Johannine Logos then a philosophical idea rather than a revealed dogma? Is it a matter of reason rather than of faith? Not a few modern critics would confidently answer in the affirmative. To them it would appear that the Christ of the Synoptists was but the Son of Man and therefore above all others the Son of God—that the author of this Gospel became acquainted with the neo-Platonic writings of Philo the Jew, whose doctrines of the Logos suggested the preëxistence of the Christ and His identification with the Divinity—and that had the Fourth Gospel not been written in the spirit of neo-Platonism the Divinity of Jesus Christ might never have been pressed upon us as a fundamental dogma of Christianity.

We are but stating the theological difficulty as it meets us in the matter of the Logos; we are not for a moment assuming or conceding that the only valid proofs of Jesus Christ's Divinity are to be found in the Fourth Gospel, or indeed in the written word. And though Catholic commentators are not found amongst the supporters of this theory, and non-Catholic commentators are far from being agreed about the theory, still there is a dread in many loyal minds that the facts look toward the theory and that the first chapter of St. John, so long the glory of Christian exegetes, may turn out to be their hardest trial.

To allay false fears we must take a true view of the problem of casting ideas in a mould of words. Let us grant, for argument's sake, that St. John is the author of the Fourth Gospel, that after three years of daily converse with Jesus Christ and after witnessing Jesus Christ's death, resurrection, and ascension, he has a clear idea that His Master is the true consubstantial Son of God; and that he, John, a Galilean fisherman, unskilled in his native language, is called upon to translate his idea of Christ into a new language of philosophical precision, such as Greek. Such a one would be like a sculptor who had seen a vision of wisdom which he wished to embody in marble, or like a painter who had seen a vision of virtue which he wished to express in line and color. The Moses of Michael Angelo and the Annunciation of Fra Angelico, which we might take as the resultant effect of the

sculptor and painter, would owe not a little to the medium of their art, and still more to the artistic or religious ideas from which their minds could not be shaken free. Yet it would be no more paradoxical to deny that the essential part—the revelation, the inspiration—of Michael Angelo's Moses and Fra Angelico's Annunciation was wholly due to those artists' own idea than to deny that St. John's doctrine of the Logos was due to his daily vision of Christ for three years. Or let us take the example of a missioner sent to teach Christianity to a foreign nation. Long before the missioner can teach he must be content to learn. The language has to be mastered. He must not only learn to give words for words, but to give words for ideas. All this will require a long studentship, during which the philosophical and religious thought-forms and their literary expression in the new language must be patiently assimilated. That this work is fraught with great danger even to the trained theologian is evidenced by the long controversy that arose over the use of the Chinese word *T'ien* to express God. No thinking man can spend any length of time in such study without having his mind widened by mere acquaintance with what is new, even if it is less true than false. His conception of the things he would teach will grow by contact with the things he must learn. Whilst mastering a new language through which he wishes to express a religious idea, his own grasp of that idea will become more assured. Nor need it astonish us that he himself, and not merely others, on seeing this development of his thought will conclude that the faith he would impart is growing *in itself* when it is merely growing *in him* with the growth of his mind.

In the same way there has arisen outside the Church a mode of philosophical thought, or at least of philosophical language elaborated by materialistic and idealistic writers from Bacon and Descartes to Darwin and Hegel, which Catholic apologists cannot unmake and find it difficult to supersede. The duty of every earnest Catholic apostle who would catholicize the modern mind must be to grasp its meaning. He must understand it before he can convert it. He must learn the language before he can translate his religious ideas into it. He must doggedly set about the task of accepting the peculiar and often barbarous terminology of

the men he would influence. But because he is seeking to understand Kant, he may be taken to be a Kantian; and because he sets his mind to catholicize modern modes of thought he may be accused and he may accuse himself of an attempt to canonize them.

I am far from saying that ideas cannot grow by being put into new modes of expression. I would only insist on the fact that translation is not necessarily growth. And in matters of pure revelation, it is hard to settle whether such growth does take place when the dogmas of faith are brought into contact with the changing forms of human thought. For growth is an increase of internal relations. And it is perhaps a development of purely external relations which takes place when such an idea as that of the Incarnation is thrown into the current of thought and literature. There is life, but not growth in God, because there are and will be but three internal relations. Creation adds no real relations to God, but only to the creature; so that creation is in no sense a process of Divine growth, but of Divine manifestation. Again, though an oak was as much an oak in the days of Agincourt as it is to-day, it is now analyzed by, and therefore related to, many more sciences and more arts. Yet because its internal relations are not increased, it is not said to have grown. The real growth of an oak depends on the development of its internal relations. In the growth of an idea the same law would seem to hold good. But it is not easy to say when the apparent growth is external or internal. When such an abstruse doctrine as the Incarnation, or rather when an infinite Personality, such as Jesus Christ, is brought into contact with human thought, the multiplication of its external relations, if gradual, must be great. Lifted up on His Cross He will draw all things into Himself. He will influence psychology; He will deepen metaphysics; He will renew ethics; He will dominate history, and He will re-create art. No science, except perhaps the purely mathematical and mechanical, can be developed without confronting Him. Now, when we look back on the thought which met the Christ of the first century and contrast it with the thought that environs the Christ of to-day, it may well seem to us that the idea of Christ has grown, although the revelation of His personality is something that ended with His visible presence. I am far from determining the question whether

or not there is a growth of revealed ideas in themselves. I am only urging the necessity of clearly distinguishing what is so hard to distinguish—the increase of internal and external relations.

Even if we admit that there has been a growth in revealed ideas following upon the Church's contact with philosophical ideas, it would not be easy to admit that the Church has borrowed from philosophy to endow her revelation. If revelations do not add to Revelation, shall we say that philosophies do? It is true that we have our Blessed Lord's own metaphor of the grain of mustard-seed set in the earth, and drawing from the earth all the sustenance needed to fashion root, trunk, branch, leaf, blossom, and fruit. But does not the metaphor itself suggest that there is a living force in revelation which is not increased through all the growing modes of expression? To the growing tree the earth supplies but the material. In itself the seed has the vital energy or form which accepts material from the soil, but accepts it only on condition of transforming it.

We are now in a better position to examine the relationship between the Logos and the Fourth Gospel. It is not easy to see how the twenty-first chapter can be looked on as an epilogue by those who would deny that the first eighteen verses are a prologue. A merely critical point of view reveals no greater literary discontinuity between the book and its epilogue than between the book and its introduction. The Logos, mentioned four times in the first eighteen verses, is never afterwards mentioned throughout the Gospel. Now it is a characteristic of St. John to see a few things clearly and to repeat a phrase again and again. Internal criticism would detect this characteristic in the opening verses of the Fourth Gospel. But if so, the question arises, how could he suddenly forget his phrase as if it had been torn out of his memory? It is no exaggeration to say that there is hardly even a reminiscence of it. His whole Gospel is a thesis, if you will. But the thesis is announced not so much by the word ΛΟΓΟΣ as by the word ΥΙΟΣ.

The whole Gospel is full of the doctrine of the Son. The various attributes which, taken collectively, show His Godhead, are everywhere attributed to "the Son." He is *preëxistent*, as Son. "And no man hath ascended into heaven but He that hath

descended from heaven, the Son of man."[3] "And now glorify Thou Me, O Father, with Thyself with the glory which I had before the world was, with Thee."[4] He is *omnipotent* as Son. "The Father loveth the Son; and He hath given all things into His hands. He that believeth in the Son hath life everlasting."[5] He sends the Spirit of Truth, i. e., He is omniscient, as Son. "And I will ask the Father and He shall give you another Paraclete, . . . the Spirit of Truth."[6] Hence he receives Divine honor, as Son. "That all men may honor the Son, as they honor the Father."[7] And He is the equal of God, as Son. "Hereupon therefore the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said God was His Father, making Himself equal to God."[8] "I and the Father are one."[9] And St. John represents our Lord's condemnation to have been the outcome of His claims to be Son. "The Jews answered Him, We have a law; and according to the law He ought to die because He made Himself the Son of God."[10] Moreover, belief in our Lord is belief that He is the Son. "Dost Thou believe in the Son of God?"[11] "For God so loved the world as to give His only-begotten Son, that whosoever believeth in Him may not perish. . . . But he that believeth not is already judged, because he believeth not in the name of the only-begotten Son of God.[12] So that the whole aim of the Fourth Gospel is to show that Christ is the Son. "These are written that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life in His name."[13]

We may now consider the two texts which we set down at the beginning of our thesis. It is not uncommonly believed that the identification of Christ with the Logos was the apotheosis of the Son of Man; in other words, that the Logos was the highest form under which primitive Christians conceived the Godhead of Christ. But that this is a mere assertion will be seen by a study of St. John's Gospel in the light of the words of St. Theodotus

[3] John 3: 13.
[4] John 17: 5.
[5] John 3: 35–36.
[6] John 14: 16–17.
[7] John 5: 23.
[8] John 5: 18.
[9] John 10: 30.
[10] John 19: 7.
[11] John 9: 35.
[12] John 3: 16, 18.
[13] John 20: 31.

and St. Thomas. Four words are used to express our Blessed Lord's nature and character. He is the Image (ἐικων); Splendor, or, as the Douay version renders it, Brightness (ἀπαύγασμα); Word (λόγος); and Son (υἱὸς).

It is remarkable that the first three names of our Blessed Lord are connected with the "Son." St. Paul connects the ἐικών with the Son, "the Son of His love . . . who is the *Image* of the invisible God, the first-born of every creature."[14] The Epistle to the Hebrews is, if possible, even more emphatic. "God . . . in these days hath spoken to us by the Son, . . . by whom also He made the world; who being the *Brightness* of His glory."[15] Nor is the Logos exempt from this connexion. "And the Word was made flesh and dwelt among us; and we saw His glory, the glory as it were of the only-begotten [Son, μονογενοῦς] of the Father." "No man hath seen God at any time. The only-begotten[16] Son who is in the bosom of the Father, He hath declared Him.[17] Image, Splendor, Word, are always connected with the Son; but not vice versa. Son is thus the more important term. St. Theodotus and St. Thomas note that each term brings out one aspect of the Son. Against the Arians the Son's coeternity with the Father was expressed by the word Splendor. His likeness was expressed by the word Image. The purely immaterial nature of His begetting was safeguarded by the word Logos. But Son was the only word expressing the fact that this Splendor, Image, Word, was a Person, and a Person consubstantial with the Father; i. e., not merely a Person, but a Divine Person.

There were two chief classes of minds, the Jewish and Greek, to whom the idea of Son and Word were directed. And whilst the Jew was monotheistic, the Greek was polytheistic. It was no easy task to convey to both the true nature of the Incarnate God; for the revelation of the Incarnation of the Second Divine Person presupposed the revelation of the Trinity, and for Jew and Greek peculiar difficulties would arise. It would have been vain in speaking to the Jew to insist upon the doctrine of the Logos.

[14] Col. 1 : 13, 15. [15] Heb. 1 : 1, 2, 3.

[16] Another reading is, "the only-begotten God, μονογενὴς θεὸς."

[17] John 1 : 14, 18.

"Word" was one of the most characteristic modes of Jewish speech. The "word of the Lord" would have conveyed to the Jewish mind no idea of personality, and it was the idea of a multiple personality in God that had to be grafted upon the rigid monotheism of Judea. No better word than "Son" could be found, for the two reasons that Jewish monotheism was the high-water mark of religious belief, and "Son" was the highest expression of the personality and consubstantiality of God made man.

But to the Greek mind "Son" was suggestive of not a little undesirable thought. Greek polytheism knew only too much of the sons and daughters of the gods. Jesus, the Son of Jehovah, would seem nothing more than a child of Zeus begotten by some shameful amour. Philo, the Alexandrian Jew, had begun to leaven Greek polytheism with the notion of a spiritual birth resulting in an impersonal "Word." There was just enough Platonism in this idea to recommend it to the Greek, and just enough Hebraism to recommend it to the Jew. Moreover, the phrase was still fluid. It had obvious advantages in speaking to the Greek. St. John's mind saw this, and in the Prologue to his Gospel the neo-Platonic Logos was identified with the Son of God. It was not an apotheosis, but a further condescension of the Son. His Sonship was His highest prerogative. But to the Greek it was folly; whereas Logos drew their minds from the amours of Olympus and concentrated them on the Eternal Wisdom.

We are thus led on to ask whether the first intention of St. John in writing his Gospel was to present his Jewish flock with the doctrine of the Son of God. Little or no use is made of arguments appealing to the Greek mind. The teaching of John the Baptist, the call of the Twelve, the marriage-feast, the visit of Nicodemus, and the rest of the incidents of the Gospel, require a Jewish mind for their appreciation. After the first publication of the Gospel, it may have seemed well to bring its teaching into touch with Grecian modes of thought. To do this successfully would have required a recasting of the whole work. Under the circumstances the best that could be done was to preface the doctrine of the "Son" with a few words identifying the "Son" and the Logos.

However this may be, it is evident that the Logos was never looked upon as the highest expression of the nature of Christ. The Fathers of the first and second centuries were too sensible of its limitations to make much use of it. With Justin and the apologists, whose aim was to reconcile theology with Greek philosophy, its controversial need brought it into prominence. It was then that the λόγος ἐδιάθετος (i. e., the internal or endiathetic Word) and the λόγος προφορικὸς (i. e., external or prophoric Word) were freely discussed. Yet the prophoric Word was too much patronized by Sabellians and the endiathetic by Arians to win the confidence of the orthodox Fathers. Neither the one nor the other brought out the personality and consubstantiality with such unmistakableness as the υἱὸς. In the end the doctrine of the "Son" was looked upon as the test-stone of orthodoxy, and the Councils of Nicea and Ephesus definitively settled the broad lines of Christology by defining them in terms of the Son. It is thus that ὁμοούσιος and θεοτόκος have an intimate relation with St. John's words: "These [things] are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."[18]

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CATHOLICIZING THE UNITED STATES.

CONDITIONS.

WITHIN the last decade there have been decided changes in the aspects of Catholic missionary activity in the United States.

On the one hand, a large influx of immigrants who are nominal adherents of the Church has opened new demands and opportunities for what might be called "foreign mission work at home." Thus the American clergy are called on to take an active interest in Italian, Slav, Philippine, and Mongol settlements, by making pastoral provision for ill-instructed or otherwise morally

[18] John 20 : 31.

and materially needy Catholics, not of their own nationality. This missionary work demands an amount of adaptation which existed hitherto in only a very limited degree, since the foreign immigrants, as a rule, found a sufficient number of capable pastors of their own language, sympathies, and national traditions.

Simultaneously with this urgency which induces our American priests with special emphasis to be their brothers' keepers, Catholic missionary zeal has been forced into new ways and more lively steps by certain religious and philanthropic influences from outside the Church. Institutions and movements have appeared —for the most part on the broad plane of non-proselyting and non-sectarian benevolence — which aim at honest methods in public administration, equity in business, sound ethics in professional life, the cultivation of the natural virtues through common-school education, and the adoption or recognition of higher standards of morality in domestic and social life. In short, there has been stirred, and is abroad, a public spirit that is apt to test the profession of a religious conscience, and to brand as sentimental cant or make-believe whatever assumes the air of morality or religion without having either the quality or influence of true virtue, whether it be natural or supernatural.

Thus, by comparing certain results of philanthropic activity with results obtained in the name of religion, we have been made aware that the methods of Catholic church-work fail in some important practical results; and this in spite of the innate power to reform and perfect the individual and society which the sacramental system of the Catholic Church unquestionably possesses and exercises over the faithful. It is a fashion to make shrill denial, or to explain away, or to use the *tu quoque* argument against those who choose to point out the fact that people who bear the Catholic name figure abnormally in corrupt politics, in the lower police courts, in the lists of illiterates, or in accounts of public disorders credited to the degrading conditions of the slums. And although these facts may not furnish the truest scales by which to measure human worth, the facts remain and make their impression on any unbiased observer—an impression which is unfavorable to the Church. Now in view of the likewise undeniable fact that the teaching of the Catholic Church and her dis-

ciplinary laws are in direct contradiction to these manifestations of the human spirit within her fold, there remains no other explanation but that offered by the old philosophy, according to which a man's good conduct is a proof of his convictions, and therefore a test of his religion; while a man's bad conduct may indeed, but *not necessarily*, be proof of his convictions, and therefore never a safe test of his religion, since outward evil results alike from the weakness of true and from the malice of a false faith. Indeed, we Catholics, unless better, are apt to be worse than our neighbors out of the Church; and this not only because our higher standard of religious obligation makes us fall lower when we do fall from it, but also because there is a natural tendency to regard the means of grace which the Church holds out as of sufficient saving power, without actual coöperation on our part to render them individually meritorious. The doctrine of *ex opere operato* has its unsafe extreme which leads to a mere non-Christian superstition, even where it retains the name and semblance of genuine Catholic practice.

Desire for Assimilation.

With these conditions of a twofold stimulus to missionary zeal in a mixed religious population, there has grown up a certain desire for assimilation and mutual coöperation of all the elements making for Christian virtue. Catholic leaders have felt that the Catholic Church, if properly known and understood by our fellow-citizens, would answer the nobler aspirations on the part of millions who are alienated from her by prejudice or ignorance. Catholic leaders have furthermore realized that to make the Church rightly and sufficiently known and understood, it is necessary to adopt certain methods, not indeed foreign to the Church, but lost sight of or neglected for a long time amid the turmoil of our first efforts of missionary colonization. No careful observer of things can have a doubt that the Catholic Church possesses an organization which can secure unequalled order of action, or that she possesses a unique power to control mind, heart, and external conduct of that proportionately large majority of religious believers in our land who claim her name. Her unity of doctrine and the stability of her hierarchical government, with a chief

pontiff who not only teaches and rules but also advises with an absolutely directing and restraining effect, are recognized on all sides. It is equally clear that her authority reaches, through the closely bound lines of pastoral administration, every individual member of the Church; and these things are forces that in the mind of the lover of truth spontaneously generate anxiety about their right use to prevent losses to the faith of Christ, and to open its treasures to all who may wish to possess them. Yet the best system fails, if there be a lack of attention to its minuter operations, to its time service, to the harmony and concurrent action of its parts, and above all to the proper use of those actual and ready opportunities which may be said to offer themselves constantly for bringing into action the power of reform and sanctification which the Church possesses.

Our Customary Methods.

It is quite evident also that these opportunities have been seized and studied by the Catholic missionary corps of recent years, which includes bishops, secular and regular clergy, and the men of the Catholic press, some of the strongest and most zealous of whom are laymen. These representatives of Catholic zeal in behalf of our non-Catholic brethren make their convictions felt through the mediums of Truth Societies, Missions to non-Catholics, and frequently through the declared attitude of federated Catholic societies, which pledge their members to defend the Catholic faith in concerted action, and to make public propaganda for the honor of the Church as a peerless representative of all the elements which supply a true basis of civic as well as religious virtue and advancement.

Whilst any one who looks over the literature produced or occasioned by this evangelizing movement during the last ten years, must congratulate the Catholic body on what has been achieved by its most zealous representatives, he will also be struck by one thing—namely, the predominance of the polemical and defensive (as contrasted with the expository and assertive) attitude of the apologists in the Catholic field. This is perhaps not so noticeable in the sermons and addresses of the regular mission courses to non-Catholics, nor in the better part of publications of

our various Truth Societies, intended for non-Catholics, as in the Catholic journals, especially when these under plea of protesting against the assertions of individual Protestants, take them to task for misrepresenting Catholic faith or conduct. This journalistic phase of present-day apologetics is of course also a partial reflection of the manner of missionary work done in the other fields of Catholic propaganda, and therefore suggests similar views touching it. To express these views would indicate a criticism which at first sight must seem wholly uncalled for, inasmuch as both the aim and the work are of a nature to be encouraged as being calculated to dispel error and to give light. We must, it would seem, conquer, as did the Israelites the citadels of Jericho, by proclaiming our right and power, and by overthrowing the strongholds of the adversary, which implies that we must also promptly repel his attacks.

Too Much Polemics.

But there is such a thing as spending one's strength in pursuing the enemy into byways and engaging in skirmishes which weary and divert the attention from the main movement of advance. The work of conversion is not entirely, and sometimes not at all, a work of overthrowing an opponent; its main purpose is to associate with us in a bond of fellowship those who are more or less disposed to join in the same work and life-purpose with us under our common Leader and King, Christ. This association is effected mainly by preservative, not by destructive, means. We may indeed teach our people to "stand up" for their faith, that is, to beat down those who oppose it; thus rendering a service to liberty for the exercise of truth; but the far better way is to teach them to kneel down in proof of their faith, and to show others that there is good reason and wisdom for everyone else to do likewise. In this way, the malignant opponents will have little room for argument, and their misrepresentations will refute themselves by the strongest sort of an *argumentum ad hominem*. Of course, there must be occasional defence and rebuttal, and a proper exposition of the historical facts that establish the sanctity and divine origin of the Church as teacher of Christian doctrine and dispenser of its sacramental graces. But there may be too much of

this for the good of the common cause, which requires something more positive and constructive continually to recommend it. We are all too much like a class of young theologians who, without having a full grasp of the facts and the philosophy of general history, occupy themselves with questions of the early and mediæval heresies, which have long ago lost their significance, except in principle, under new forms or as bits of literary archeology, or who enter upon an analysis of the quarrels between Calvinists and Lutherans about creedal tenets which the present representatives of these sects will hardly recognize as their own. In short, the fault in much of our religious teaching is that it is too often polemic; and the fault of our polemics is that they are too often antique, whereas we would gain our end of converting or at least conciliating non-Catholics much better by laying more stress upon teaching simply pure Christian doctrine and living up to it. There are assuredly cases where converts are made by argument and scientific, that is, theological, inquiry or by the study of history. But I am here considering only the *popular* element, the people who attend our missions or read our popular defences of faith. Nor do I wish to imply that polemics, even of the popular sort, are useless. They are called for occasionally, and they have had an important part in vindicating orthodox doctrine and legitimate discipline all through the troubled times of the so-called Reformation, or rather during the periods that followed the wholesale defection from the Church in England, as in Russia, Germany, and Scandinavia; and in these countries there is still so much concrete prejudice stored up in old institutions and national traditions that the old methods of defence have a certain practical meaning. In the United States the conditions are somewhat different. The Puritan traditions which for a time held supremacy in our national and social life have entirely passed away. As for Protestantism, in its various sectarian forms of Bible Christianity, there remains hardly any positive creed or tenet which may be distinguished from a general and passive belief in the existence of God, and man's duty to worship Him according to the broad dictates of conscience. The note of heresy which formerly separated the sects from the Church is, among the rank and file of Bible Christians of to-day, a mere negative quality: it consists

in ignoring Catholic dogma without calling for anything positive and absolutely binding in the profession of Protestant faith apart from the morality sanctioned by a Platonic cult. The very appeal to the Bible means no longer, as it did formerly, a profession of belief in the Divine message and a protest against the Church. Almost any Protestant might read his faith out of a Catholic version of the Bible with as much complacency as if he had before him the King James, or the Revised Version. The reverse is equally true; most of the numerous recent English translations of the Bible made from the original texts by Protestants differ but little from our Catholic version in matters of real importance to the Christian believer.

Disparaging the (Protestant) Bible.

And right here we meet one point in present-day apologetics upon which Catholic writers and preachers spend, I venture to say, a great deal of futile, if not harmful, energy—I mean the discussions about the use of the Protestant Bible in public institutions, such as schools, hotels, reformatories, prisons, and wherever the public are invited to read. It may be quite fairly and justly stated that there is no such book to-day as a distinctly Protestant Bible, at least in the hands of Bible readers in America. And this for two reasons which, supplementing each other, eliminate entirely the character of heretical teaching from the modern English Bible. The first reason is that the Revised Version of the English (so-called Protestant) Bible now commonly in use is a translation which comes so close to the original that it barely differs from the Catholic Douay version, and in some non-essential points is even more correct, not to speak of the fact that it is much better English. The second reason, which largely deprives the Protestant Bible of its supposed character as a textbook of sectarianism, lies in the fact already referred to, that Protestants themselves attach only a negative, if any, importance to sectarian differences as essentials of their faith. It does not, therefore, make practically any difference to a Protestant whether you give him a Catholic Douay version or the Revised (Protestant) Version of 1883, unless it be on account of the more rhythmic and modern English which he finds in the latter translation. He reads it out of devotion, or

as good moral literature, and not as a textbook of his creed, even though it sustains his membership in a nominally sectarian Church.

If then we object to the reading of the Bible in our public institutions, it can only be on the ground of someone undertaking (authoritatively) to interpret it in a sense that alienates Catholics from their faith or instils prejudice against the Church. Now this interpretation is not to be considered in the case of persons who read the Bible for their own personal edification or instruction. In our public schools all such interpretation should be and, as a rule, is prohibited. If at times it does happen that this prohibition is violated, and that persons in authority use the opportunities of their position as teachers or instructors to comment upon the text of the Bible, they are indeed making sectarian propaganda. Now these same persons are just as likely to do this in teaching mooted points in history or literature; and such action would in every case be a legitimate subject of complaint or censure in a public institution supported by common tax. The outcry against the reading of the Bible, apart from a biased interpretation of sectarian teachers, is not justified, and prevents a good deal of sound moral teaching, such as comes from the discreet selection of Biblical masterpieces in the training schools of our young. No teacher of sense would introduce the indiscriminate reading of the whole Bible, whether for ethical or literary purposes.

I am not advocating this reading of the Bible as a practical measure, for the obvious reason that a uniform programme needs to precede any such measure which secures the rights of all parties attending our public schools; but this question of practical introduction of a given text of a very useful book is one quite apart from the pronouncement on the value of the book in itself. What I hold to be strongly objectionable, because hurtful to the moral development of the community, is the unreasonable hostility displayed against the reading of the Bible in public institutions on the ground that it is a sectarian book. As Catholics we may not, in consistency, be able to recommend a Bible that is not distinctly Catholic, but we need not interfere with those who wish to have their children taught its good lessons, since it is likely to

make them more moral, even if it do not make them Catholics. Has the Catholic Church to fear less from a generation of godless infidels to whom no authority is sacred than she would ever have to fear from people who read the Bible for the moral precepts it contains?

But this is not a topic to be discussed in detail here. It needs separate treatment. I wish, moreover, to touch upon some other features that seem to be over-much emphasized in our efforts to throw light upon Catholic truth for the benefit of those who approach and view it from without, but who are not at the same time positively and maliciously hostile to it.

Historical Questions.

In our appeal to the historical side of Catholic truth, we often lay too much stress on side issues, and on the refutation of particular distortions of facts made by the enemies of the Church. I allude to such controversies as have arisen about the Spanish Inquisition, the Huguenot persecutions, the iniquities of popes, and that innumerable host of malicious operations which are placed to the credit of the Jesuits and the Catholic priesthood in general. Of course these things must be dealt with, and every intelligent reading Catholic ought to know in what manual of history or reference book he will find the true presentation of such facts, so as to set aright anyone who misconstrues them for himself or others.

Viewing the matter practically, it will be generally found that those who distort history to the discredit of the Church are not disposed to be corrected or convinced. Whether those who follow them are likely to be affected by our refutation, must depend on the personal impression we can make upon them. Not to speak of the fact that it is often a question of documents which favor one side or the other according as they are interpreted, there is good and evil often so mixed as to constitute a plea against Catholics (though never against the Church) and Protestants alike. Besides this we do not convince an outsider unless the argument is wholly in our favor, for defenders of a stable cause are assumed to be prejudiced in their own favor as much as those who claim the contrary. Few persons who are not schol-

ars can pronounce on the value of documentary evidence, and they accept it as a matter of course that Catholics will deny whatever reflects upon their Church.

To this must be added another consideration. The zeal which defends the side favorable to the Catholic view very often ignores whatever may be truthfully alleged against those who in history happened to stand as responsible agents for the Catholic cause. Thus we deny that the Catholic Church is responsible for the injustice of the Inquisition, and in order to prove it we point out that the Inquisition, as a tribunal of justice, was simply abused by the civil rulers. But the thoughtful Protestant argues that the civil rulers being Catholics must have been under obedience to churchmen who in their turn were under the control of the Church, whose tribunals, if they permitted any judge, whether cleric or layman, to inflict such outrages, failed in their duty to restrain men from cruelty by the exercise of that ban which the Church was recognized as possessing and using in those days. Similar doubts occur to the thinking mind in regard to nearly all the stock defences of history; whereas in the case of the Huguenots and the other champions of the so-called Reformation period, the political intrigues of Catholic princes and churchmen played as important a part and became as much a source of wrongdoing as the rebelliousness of fanatics who, under the guise of religious zeal, fought against ecclesiastical authority. The point I want to make is this, that *popular*[1] discussions of historical details involving differences between Catholics and Protestants rarely lead to any other practical results than a dismissal of the case from the court of appeal, unless the one party is more disposed to yield than the other; which is to say that the non-Catholic may be persuaded quite as much by an appeal independent of history, and that conversion may be obtained by other and less offensive methods. The arguments pass either for bare assertions in two opposite directions, or they lead to revelations which are equally discreditable to both sides; or, if they show that Catholics have been in the right, they prove nothing more than that the teaching and ordinances of the Church are for right and good; and that if

[1] I do not of course refer to discussions of a critical character among students of special history which have their weight for the learned.

men abuse authority in her name, it does not lessen the sanctity of her doctrine and precepts—which ought to be quite plain from a mere reference to her permanent laws and constitutional tradition. The fidelity or infidelity of the children of the Church does not weigh anything in establishing the Catholic truth; it does not disprove her claims any more than the fact that the Israelites, who where instructed in the worship of the true God, turned in the absence of Moses to adoring a golden calf, disproves the truth of the Hebrew prophet's teaching.

Refutation of Protestant Error.

Reference has already been made to the erroneous assumption that the Bible is for the modern Protestant in America a definite rule of faith; it may be a rule of conduct for him, but no more. This implies that much of the onslaught made against the Protestant faith loses its force, since the errors usually stigmatized exist only in the books addressed to a past generation which held to the old Lutheran or Calvinistic formulas hardly understood by the present church-goers. In truth it is rarely safe to assert or to assume that any particular religious conviction attaches to the outward adherence of a given sectarian communion. To argue against Calvinistic errors with a man who tells you that he is a Presbyterian, may be as wide of the mark as if one attempted to convict him of Mormonism. Outside the Church religious terms have mostly lost their original meaning. Religion with the average American Protestant indicates simply a general disposition, as already noted, to recognize the existence of a Creator, and to follow the voice of conscience. That is the really and only important basis upon which one may proceed to argue in favor of the Catholic religion by appealing to the reasonableness of her doctrine, and the power she possesses to improve man's moral nature and thus save us from the effects of sinful inclination. It is a remarkable fact, too, that the powder which is spent to discharge the missiles of logical argument against heresy rarely avails to destroy the object aimed at, but explodes in the Catholic camp, obscuring the atmosphere and creating doubts in the minds of the unsophisticated faithful. Of course, the arguments are made in presence of Protestants or intended to

be used by Catholics with their Protestant acquaintances; but these, as I remarked above, are scarcely conscious that they possess a very definite creed. What has driven or attracted them to the particular Protestant sect to which they happen to belong is not the distinctive doctrine of that sect, but rather the accident of a neighboring church or friendly minister, together with the opportunities for satisfying that vague craving which draws them to serve God and to save their souls.

It is hardly necessary to say that vituperations, suspicious insinuations of motives, and charges of insincerity against those who differ from us in profession of faith, are not only undignified in anyone who comes with a message from Christ, but they are always injurious to the character of the apologist who makes use of them, and to the Church whom he affects to defend. To indulge in abuse of heretics of a past age is as a rule merely a manifestation of bravado, whilst abuse of present-day heretics causes useless irritation to those who hold the same opinion. The recommendation to be benignant in the interpretation of the religious misconceptions of others is sometimes disclaimed on the ground that it is minimizing the truth, or that we have our Lord's example to the contrary in His condemnation of the Pharisees and Scribes.

As to minimizing truth, it ought to be clear that there is a great difference between condemning error in a straightforward manner and condemning persons who hold the error. We are told by our Lord to assert the divine law without detracting from it or changing one tittle or iota of its meaning (Matt. 5: 18); but we are also, at the risk of eternal condemnation, commanded to refrain from condemning others (Matt. 7: 1).

Christ's Way.

In regard to our Lord's own conduct, it need only be observed that it gives no warrant for the severe and often rash judgments pronounced upon heretics. It is frequently overlooked that the awful words which, the evangelists tell us, were uttered by Christ against the Pharisees and their followers, the Scribes and money-changers of the temple, were aimed directly at the faithless members (chiefly the priests) of what was then the true Church

according to the Mosaic law. If we would follow the illustrious example, we should first of all have to abandon our habit of fulsome self-laudation whenever the name of a Catholic is in question, which strikes the unaccustomed reader of our periodical literature. Next we should have to exhibit less sensitiveness about acknowledging our faults. Lastly, we should not be tempted to mistake admissions of faulty management by responsible persons within the Church, as if they necessarily implied a censure of the Church herself.

When we come to examine the words, and to look at the actions of our Lord, as He propagated the mission of truth among those who did not belong to the Catholic (Jewish) Church, as established at the time in Jerusalem, we find Him adopting quite a different policy from the one pursued by those who, having labelled a person "Catholic," hold him to be predestined. Christ praises the faith of the Roman centurion, "such as has not been found in Israel," and tells the Jews that they, the children, shall be cast out of the kingdom, whilst strangers whom they held to be heretics would enter it. He commends with admiration the faith of the strange Syrian woman who met Him in the regions of Tyre and Sidon. He expounds with wonderful patience the true doctrine of the Messianic Church to the Samaritan at the well, whose adherence to an heretical or schismatical community was rendered even more criminal by the moral degradation of her open divorce, in which she professed to live. To these He used no such language as that which condemned the hypocrisy of His own people who claimed to be the children of Abraham.

What the Master taught, His disciples who serve us as models of apologists, as mission preachers and writers seeking the conversion of non-Catholics, fulfilled and demonstrated to the letter. St. Paul, "the tearing wolf," impulsive in his zeal beyond all others for the truth of Christ, bids his converts at Rome, "as much as is in you, have peace with all men" (12 : 18). Innumerable times he reminds us that the Gospel of Christ is a Gospel of peace, and that they who preach it make their path beautiful by the procession of peace. It is the rule of the evangelists of the New Law throughout, as it was the last injunction of the Master. But enough of all this, lest the reader weary of what must appear so commonplace a suggestion.

Summing Up.

Let me briefly sum up what I have said, in order to give point to its purpose. The features that should be prominent in our modern apologetic warfare, or, better said, in our *popular* propaganda for the Church in America, are:—

1. That we deal with *the present* rather than with the past, both in the matter of exposing errors against the faith, and in matters of history illustrating Catholic truth. Let there be less of condemning the errors of Protestantism and more of Christian action; less of Luther and more of Christ; less of boasting about what Catholics of long ago have done, and more of proof to demonstrate the spiritual benefits to be derived from membership in the actual body of the Church Catholic of to-day.

2. That in explaining the Catholic position, we hold more to the simple statements of *revealed religion*, and also to *sound reason* based on manifestations of God's mind in nature as well as in positive divine law, than to the testimony of authors and to statistics. In other words, that we take the *certain* witness without giving undue prominence to mere human authority and approbation.

3. That we *deal more with truth than with error*, to the extent even that we admit the historical evidence which makes against the responsible administrators in the Church, at the same time strictly distinguishing between these and the Church as a divine institution and tribunal of truth and right. The best constitution may be badly administered; but so long as a good constitution remains unaltered, the elements of reform from within are safeguarded. That is to say: let us *explain truth* rather than explain *errors*.

4. That, where it is necessary to explain errors in order to set forth truth, we *confine ourselves to the erroneous statements*, and *not* digress to an analysis of the character of the *erring person*, since the latter trespass is both unsafe and, even if true, still offensive.

5. That in speaking of the "Protestant" Bible we should remember that as a book teaching heresy the thing belongs to the past; that even those who still read the old King James Bible,

containing the most important alterations of the first "reformers," attach but little if any importance to them as expressions of sectarian belief; that the difference between the Bible used by Protestants and the Catholic Bible is one which rests almost wholly with the interpreter; and that, therefore, Catholic doctrine may, in almost all cases, be as conclusively demonstrated from any one of the several new English translations of the Bible, including the Authorized Revised (Protestant) Version of 1883, as from a Douay version; finally, that since it must be assumed that any Protestant who has read the Bible loves it, not as a sectarian textbook but as the word of God, which on the whole it remains, we should not inveigh against its use as if it were a poisoned well, but, having demonstrated from it that the Church of Christ is the Catholic Church, we should consistently refrain from disparaging the book apart from the malicious interpretation of its doctrine.[2]

H. J. HEUSER.

Overbrook, Pa.

THE TRAINING OF SILAS.

XVI.—THE FREE LIBRARY BEGINS ITS CAREER.

SO MANY events had been crowded into the last few days that the week went by before Father Sinclair noticed it. The Sunday following the destruction of the books and the burial of little Helen, there was a change in the programme at St. Paul's. As usual, the nine o'clock Mass was crowded. Father Sinclair did not like this. Many a time he had spoken from the altar of the obligation there was of now and then assisting at the more solemn celebration of the Holy Sacrifice. He brought pressure to bear in various quarters. He insisted on the teachers instructing the children in the parish schools, thus indirectly reaching the parents. He even intimated that he should give longer sermons at nine o'clock unless people came to the late Mass more generally.

[2] The Catholic Church insists on a distinct version (the Vulgate), approved by her, not because it is the only true, or even the best translation, but because unity of discipline, together with soundness of doctrine, require that she sanction a common and authoritative edition.

In order to draw his people to the eleven o'clock Mass, he did his utmost to surround the function with every solemnity. A chosen choir rendered with devotional effect the beautiful old chants and harmonized Masses; and he usually had a stranger, a brother priest from one of the city parishes, sometimes a travelling Passionist or Franciscan, to deliver telling sermons. Many non-Catholics came every Sunday to the High Mass, drawn thither by the solemnity of the service as well as by the eloquence of the speakers. But not a few of the parishioners, satisfied with the strict obligation of assisting at a Low Mass, remained at home.

The present Sunday was an exception. The Advent season had stripped St. Paul's of its usual decorations. The absence of flowers and other artificial trappings gave a subdued tone to the Gothic outlines of the chancel, which, in the minds of many, greatly improved it—Gothic does not lend itself to decoration. But it had been announced in the *Times*, the day previous, that a Redemptorist Father, still remembered in Laurenboro, where he had preached a mission seven years before, was passing through the city and had consented to deliver a sermon.

Even before half-past ten the pews were comfortably filled, many present being from the outside denominations who recalled the tremendous truths they had heard falling from that eloquent tongue.

Punctually at eleven o'clock, the altar boys, in their neat gowns and cottas, began to file out on both sides of the high altar. They met at the middle of the sanctuary, bent the knee, and retired to their stalls. Then came the servers, followed by Father Sinclair. Mass was begun.

During the chanting of the Gospel, the Redemptorist, in his simple black soutane, with beads dangling from his girdle, walked slowly out from behind the altar, and ascended the pulpit. All eyes recognized Father Golworth, and when he began his sermon, the same powerful voice, the same convincing logic, the same soul-stirring pathos, that had held St. Paul's spellbound seven years before, was soon echoing through its walls.

He had not been speaking more than five minutes when a shuffling up the main aisle attracted the attention of the people. The old sexton was leading Silas Maglundy to the third pew from

the top. Silas glanced around him when he entered it. He did not know that every eye was centred on him—even the preacher's. He bowed to Miss Garvey, whom he recognized sitting immediately behind him. Apparently, he was absolutely unconscious of anything unseemly in coming to Mass so late; he subsided into his seat, and then turned his eyes up to the pulpit.

It was a powerful sermon on justice, and on the obligation of restitution of gains unjustly acquired. The preacher entered into details. He told his audience how some men lull themselves into a false security, and imagine they can, by great benefactions or public services, atone for injustice done to private individuals. During half an hour he held his hearers' attention; Maglundy never took his eyes off him.

When the preacher stepped down, the worshippers fixed their eyes on the altar; Maglundy did likewise. The soul-inspiring strains of the *Credo* roused him, and he turned in his seat to stare at the choir. He caught the eye of Miss Garvey, who quietly looked at him as if reproving his levity. The lesson was heeded; for during the rest of the service he did not look around. He followed the movements of the worshippers near him, even kneeling on one knee during the Elevation. On the whole, it was a good beginning. After Mass he walked slowly down the aisle, got into his sleigh, which was waiting for him, and drove home.

"Who was that stout old gentleman who came up the aisle during the sermon?" asked Father Golworth, at dinner that day.

"His name is Maglundy, one of my lambs," answered the pastor.

"Maglundy—not Silas Maglundy, the wealthy California miner?"

"Precisely."

"Well, my remarks must have gone home," added the missioner. "Maglundy has left a reputation behind him among the miners. Unless he straightens up things with an old partner of his, he'll not leave California if he ever goes there again. Miners have a way of doing things in a hurry that hurts."

Father Sinclair thought he already knew something of the deal, and he did not press for further information.

"Is the old man as vain as ever?" asked the missioner.

"He has shown tendencies in that direction, but the press is nocking it out of him."

"Out in San Jacinto, where I gave a mission two years ago," continued Father Golworth, "he wanted to erect a fountain where for six months of the year there isn't a spring running, or a drop of water falling from the heavens. The citizens were about to tar-and-feather him."

"But he has changed since he came to Laurenboro," interposed the pastor. "We are going to train him. The trouble is we did not catch him quite young enough. But we are going to train him for all that."

And Father Sinclair laughed heartily.

The first working session of the Library was announced for that afternoon, for children exclusively. At three o'clock the little readers crowded in from various Sunday-schools. Big ones and little ones, quiet ones and roguish ones, came tumbling in over one another, raising such a disturbance in the long passage that the chief librarian had to appear in person.

When they all entered the hall and saw the shelves of new books—a tempting feast—there was a momentary hush. But it was only momentary. The novelty of the situation—a library day exclusively for them—was too overpowering to quell their youthful enthusiasm; the din became deafening. All the chief could do was to point to the "Silence" placards hanging around the wall. But she might as well have tried to stem the torrent of the Brono.

The first session was attended with more or less disorder. Miss Garvey set two assistants instead of one to register names; and that disarranged her plans. She did not expect such a number of children the first day; and with all her foresight she admitted that she was not prepared for them. She was busy straightening out a few unruly youngsters when Father Sinclair arrived on the scene—an arrival that was a signal for peace.

"Here's de Fader, lads; cheese it," said the leader. In a moment there was a silence of the tomb.

"Well, Father Sinclair," said the chief, "how did you manage it?"

"I do not know. They must be afraid of me. Do I look very fierce?"

"I do not mean that."

"Well what *do* you mean?" he inquired, smiling.

"How did you manage to get Mr. Maglundy to Mass this morning?"

"Are not all Catholics bound to go to Mass on Sundays, unless lawfully exempted?"

Miss Garvey knew that this was as far as she could get, and proceeded immediately to suggest means to deal with the motley crowd of young readers. She had decided to put up a long barrier, which would let in only three boys at a time to the Receiving Desk. Father Sinclair promised her that the improvement should be made before the following Sunday.

It was a consoling spectacle to witness the tiny sea of faces looking ravenously at the backs of the new books, straining their little necks in their endeavor to read the titles, and freely giving their commentaries on the contents.

"O dat's no good, dat book. I read it," said one, looking at a gaudily-bound volume. "It's all about a feller wot jumped into de water to grab anoder feller wot was goin' to get drowned."

"Wot's dis one? 'A Boy's Adventures in the Arctic.' All about de polar bears and de whales, I s'pose. May I take dis one, Miss?"

"Let me have your card."

The yellow card was handed over to the assistant; the number of the book and the date were stamped thereon; the boy got the book and away he went.

"Got any of de 'Breechloader Novels,' Miss?" asked a little red-head of ten.

"No, sir."

"We can get 'em over at de Elvizeer."

"Well, you cannot get any here; that's all, sonny."

"Say, fellers," exclaimed a dozen, "de loidy called Jake sonny."

And there was a titter all round.

"Here is a nice book for you—'The Cliff-Dweller's Secret'—a boy's story."

"I'll take dat." And he got it.

When he was leaving the hall, the others began to cry after him, "Hello, sonny; hello, sonny."

"Got any more like the one you gave Jake?" inquired a third.

"Yes, plenty; here is 'The Aztec Prince.'"

"I'll take dat."

"Got anoder, Miss?"

This clatter was kept up unceasingly for two hours in the five different sections; so that when the time for closing came, four of the juvenile shelves were as clean as door-knobs.

The first Sunday session was ended with a register of one hundred and thirty books given out, with the names and addresses retained of those who had taken them.

Miss Garvey insisted on the training of the children well from the outset. The library rules were printed on the long yellow cards, which each reader carried home; and they had to be observed, or she would know the reason why. Altogether the first session was a success. When the chief and her assistants compared notes, it was decided that the Children's Section should be extended, and more books secured.

The following Wednesday they had to meet again to cater to another element. This was the day for the "grown-ups." Shortly after three, the readers began to arrive, passed by the Registration Desk, scanned the catalogues, asked for their numbers, had their cards stamped, picked up their books, and left. The registration and delivery proceeded as smoothly as clockwork, but after an hour or so, great gaps began to appear on the shelves. It was with regret that the assistants had to tell many readers that the volumes they called for were out. They realized more than ever that a fresh supply must be provided if readers were to be held.

The session was nearly ended when the door opened and Silas Maglundy walked in with K—531 under his arm. Miss Garvey was the first to greet him. Silas had a broad smile on, said that he had enjoyed the wooing of his namesake very much indeed, and wanted to exchange. The catalogue was handed to him. He wrote down on a bit of paper, K—23, F—146, G—75, C—76, intimating that any one of the four would do.

Miss Garvey started to look for the volumes; but they were all out.

"That emphasizes the need of more books, does it not, Mr. Maglundy?" said the chief.

"Undoubtedly. Are they all gone?"

"Not all gone," she replied, "but so many readers call for books that are in circulation that it amounts to the same thing. To-day we have given out seventy, and we gave one hundred and thirty to the children last Sunday. I regret you were not here to see the enthusiasm of the little ones. It would have done your heart good."

She spoke of the heart of Maglundy, as if she were fully convinced that such an organ existed under that crust.

"How consoling! The dear little ones. There is undoubtedly need of a fresh supply of books to meet the demand," said Maglundy.

"You see in your own case," she insisted. "We can not fill your order."

"I see, I see. This is a great work, indeed."

"We shall need more money," continued Miss Garvey, "and we must get it before long."

"You really should have more money. Well, well; this is interesting, indeed."

Meanwhile Maglundy, turning on his heel, was examining the room with both eyes. The length and breadth of it was taken in. He walked around with the chief, and was allowed the extraordinary privilege of going inside the counter where Miss Garvey explained in detail the mechanism of the delivery and receipt of the books. She had already done this once before; but she was determined that the old man's memory should be jogged now and then. She had a reason for it.

"Interesting, very interesting, indeed," said Maglundy, looking at his watch.

Miss Garvey asked the privilege of selecting a book for him, and gave him F—253, "The Unwilling Bachelor." The old millionaire smiled at the title, shook hands with the chief and left the hall with the volume under his arm.

The four assistants were at the Receiving Desk waiting for her.

"Is the date named, Miss Garvey? Will Father Sinclair officiate?" they all asked in unison.

"Never you mind about the date or ceremony. I'll manage that. Business, first; sentiment afterward. Are the checks and stamps put away? Now, ladies, next Sunday, at three, we are needed here."

The five put on their furs, locked the doors, and went out on to the avenue, where the glare of the arc lights was intensifying the large flakes which were coming down in myriads.

XVII.—The Elzevir Makes a Counter-Movement.

It was an accident that brought Father Sinclair and Maglundy together the following day. The millionaire's driver had not been able to extricate his horses from a blockade on Albright Street. While he was held tight amid huge sleighs, laden with iron and large boxes, the old man perceived the pastor passing on the sidewalk. Maglundy hailed him, made him get in beside him, and rolled the large fur robes cosily around him.

"I shall pass by your church, Fawther, just as soon as these drays ahead of us get out of the way."

It was only a few minutes later when the street was clear, and the splendid team, with their silver-mounted harness and sweetly-toned sleigh-bells, turned the corner and went away toward the Gottingen portion of Laurenboro.

"What was the name of the preacher who spoke in St. Paul's yesterday?" asked Maglundy. He wished the pastor not to forget that he had been to Mass.

"Father Golworth, a missioner," answered the pastor. "He comes from San Jacinto."

"From California—from San Jacinto," exclaimed the old man. "I should have been so glad to see any one from my old home."

"He was only passing through. He took the afternoon train."

"Indeed. He preached a very good sermon. It is nearly forty years since I heard one before. What a great gift is that of being able to speak well in public." The millionaire evidently recalled his own attempt on Blenheim Square.

"Yes, it was a very practical sermon," replied Father Sinclair. "I was pleased he touched so forcibly on the subject of justice. We Catholics are so prone to forget our obligations—and how strongly the Church insists on restoring to the rightful owners what is not our own."

"Indeed, I am sure it is only justice after all to give back what does not belong to us," commented Maglundy.

"We only too often pull the wool over our eyes," continued the pastor, "and, as the preacher said, imagine we are easing our conscience when we perform public acts of charity. Justice must be done our neighbor even though the heavens fall."

The allusions were so pointed that Father Sinclair thought that perhaps he had gone a little too far; for Maglundy was silent for a moment or two. But he broke forth:—

"Indeed! how interesting; how very interesting! The New Library has started off very favorable, has it not?"

"I knew it would," answered the pastor. "It is going to fill a very great gap in Laurenboro, provided we can keep it up."

By this time they had reached the glebe-house, and Father Sinclair jumped from the sleigh.

"I was gratified to see you at church yesterday, Mr. Maglundy. I trust you will find your way there regularly. This is one of our duties as members of the only true Church, you know."

"Thank you, Fawther; I shall be there every Sunday henceforward." And raising his hand to his cap he drove on to his home.

It was evident that Maglundy felt more and more at home in the company of the priest. The old millionaire acknowledged that he felt the need of consulting him frequently, and it was only the fear of troubling him that prevented him from calling at the glebe-house oftener. He told this one day to Father Sinclair.

"Well, Mr. Maglundy, if Mahomet does not come to the mountain—what is the rest of it?—I may have to call on you."

"I should be delighted to see you often at my residence. I live alone, and you will always find the latch-string hanging out, Fawther, as my old friends the miners used to say."

"I promised Melgrove to call to-morrow night," said the pastor, who, reflecting a moment, continued, "perhaps we might go together?"

"Very well, Fawther. I'll send the sleigh for you—at what hour? My coachman will drive you to my residence, and we shall leave from there."

"Say seven o'clock."

It was arranged that they should meet at seven.

Father Sinclair was anxious that Maglundy should know Melgrove. The meeting could not but be beneficial to the wealthy old miner. Horace Melgrove was both interesting and instructive; and such a typical Catholic could not help having a powerful influence on him. Melgrove had a way of his own of putting things. He would certainly instil a few orthodox ideas into a head that was dreadfully ignorant.

Maglundy was not the only one in this category in Laurenboro. Father Sinclair had several in his parish in whom the Catholic tone had never been developed—the Newell family, for instance—whose religion was restricted to Sunday Mass, yearly dues, and Easter Duty. Such a thing as Catholicity standing out in their lives and ruling their actions; seeing things as the Church sees them and judging things as the Church judges them, was not of their province. That was reserved for the clergy, they thought. The Newells were having their children educated in the public schools. It was more proper, Kenneth Newell contended, that the future citizens of a country should grow up together. This separating of one class from another, for reasons of religion, was hateful to him. He believed in centralization. Besides, the State should have a preponderating word in the formation of its citizens.

No one could accuse Newell of being inconsistent in his conduct. He pushed his Newellism to the very brink of open rupture with his pastor and his Church. His latest movement was to suggest the establishment of a Catholic section in the Elzevir as an offset to Father Sinclair's scheme. The latter had it on good authority that the directors of that institution, also at Newell's suggestion, had asked underhand for a list of the books in the Laurenboro Library. They were not a little taken aback when they received a catalogue by registered mail, "with Father Sinclair's compliments."

It was bad taste, then, on their part to announce in the *Times*

that a new departure had been decided upon at their last meeting, namely, that the Elzevir Library, the only real free library in the city, to meet the ever-increasing demand for denominational literature, was going to introduce a special section, to be known as the "R. C. Section," for a certain class of readers.

Burton called to see Father Sinclair with the resolution in his pocket. He wanted to know whether he should insert it or not, and what commentary he should make upon it.

"Insert it?" said the pastor; "Why not? If the Elzevir people wish to spread Catholic books, why not let them? No one will be better pleased than I. That is precisely what we are trying to do, and it were better to have two sources to draw from than one. But you might ask the Elzevir what they mean by 'R. C.' Why not simply Catholic Section? 'R. C.' may mean many things; it may mean the Royal Coronet edition of the German philosophers and the other French atheists that came out last year, and that I had to burn last week. It may mean the new Red Cover edition of Dumas' works. It may mean anything. 'R. C. Section' is simply a blind; and unless those people over at the Elzevir are franker in their methods, I shall formally warn my people to keep away from them."

Burton took notes, well pleased with the suggestions, and was about to leave when Father Sinclair asked him,—

"How is the tuppenny catechism advancing?"

"Splendidly. Got as far as Purgatory," answered Burton.

"That means that you are coming to more solemn moments, Burton, moments when something more is required from you than mere knowledge of the Catholic doctrines. Any one may study the catechism for the speculative interest there is in it, just as any one may study Shintoism. Prayer is required now—incessant prayer—for further enlightenment and for strength to make the great step. Many men have got as far as you are now, Burton, but they had not the courage to go to the end. One in your position—before the public eye as you are—will have to struggle; and unless God's grace helps you, and it may be had for the asking, you will halt by the way."

Burton left the glebe-house strongly impressed by these words of the priest speaking so authoritatively. Half-way down the stairs he turned back.

"I was forgetting to tell you, Father, that I spoke to Mayor Bruce about that matter of having his name connected with the Catholic Library. He was very pleasant about it, and said that he feared nothing. If you desire to print his name in your catalogue as one of your patrons, you are at perfect liberty to do so. Another thing I was nearly forgetting—the agent of the Helerand Estate is a personal friend of mine. He is a Quaker; but I mentioned the matter of the Little Sisters of the Poor, and he told me to say that they may have the large house next the Incurables, free of rent, till the spring."

"Thank you very much, Burton, for all the trouble you are taking. I shall see to things to-morrow. The Sisters will arrive in a couple of weeks. Here is a small sketch of their work and their methods, which you may boil down for your readers, if you care to."

The following day the *Times* had the pastor's suggestion on the Elzevir resolution almost word for word, and elsewhere in the same issue a well-written synopsis of the phases of the French persecution, and an urgent appeal to the citizens of Laurenboro to turn out, irrespective of rank or nationality, and welcome the six exiles, who for conscience' sake had been driven from their homes in France, and who were coming to give Laurenboro the benefit of their humble ministry. The appeal was eloquent in its pathos, and, as events proved, moved the hearts of all the fair-minded citizens.

The elder Newell, when he read his *Times* that night, remarked,—

"I wonder what is the matter with Burton these weeks. He is getting even more Catholic than I am myself."

Melgrove was sitting up in his couch and feeling quite well when Father Sinclair and Maglundy called that evening. He told his visitors all about the railway accident, that is, all he knew about it. For the collision had come so unexpectedly that he knew nothing at all until he recovered consciousness and found himself lying in a section man's house beside the track, many miles from the station. The loss of his little daughter had been the saddest episode in the tragedy, and he and Mrs. Melgrove

were quite lonely without her. That was one of the reasons he was so well pleased when the visitors called.

The visit delighted Maglundy, and made the old man expansive. Melgrove had the secret of drawing him out. The little nothings of conversation are not reserved exclusively to the gentler sex: Melgrove was an adept. He insisted on another call from Maglundy, which was promised for the following week. Father Sinclair's programme was being carried out to the letter.

XVIII.—A Wintry Episode in Laurenboro.

The reception given to the Little Sisters by the citizens of Laurenboro turned out to be an ovation. During the fortnight succeeding the appeal in the *Times*, the Home, situated just outside the city limits, had been furnished by the volunteer offerings of families in the parish. When the six exiles from France walked down the gangway of the tender and stepped ashore, a sudden cheer rent the air. It was taken up by the thousands who stood along the quay; and echoed far beyond. This was the first tribute—a decidedly human one but sincere—given by Laurenboro to a body of women whose self-sacrificing virtues and confidence in God have made them famous throughout the world.

They were driven to their new home, where they found the Archbishop, Father Sinclair, and half a dozen tottering old men waiting to welcome them. There and then these spouses of Christ began their work among God's suffering poor; and, as the sequel shows, they did not come too soon.

December was slowly passing away, with its long evenings and its short days, its bleak winds and its hills of snow. During the month Laurenboro had had its first fierce storm of the season. For five days the flakes came tumbling down in such quantities that piles six feet high filled the avenues from side to side, and gave the metropolis quite an Arctic aspect. Traffic was at a standstill, and would have remained so until the springtime had not Mayor Bruce published a card in the *Times*, calling for workmen to clear the streets.

Nearly three thousand responded within two days. This army of shovellers was divided into squads, marched to different quarters

of the city and set to work. Great moats soon appeared in the banks and drifts along the avenues; and when the sleighs and trams began to circulate, it was as though they were moving through interminable canals running the length and breadth of Laurenboro.

A painful accompaniment of the storm was the intense cold. Mercury had gone down several degrees below zero, and the consequent suffering in Gottingen Ward, where the houses were poorly built and the fuel scarce, was heart-rending. The labor strike in the Pennsylvania coal mines had raised the price of coal, and the small sums that the heads of families had earned on the snow-piles were soon spent. Food and fuel, the two staples in winter in the northern metropolis, were wanting.

Painful scenes met the eyes of Father Sinclair in his daily visits; mothers and their little children crying with hunger and huddled together to keep out the cold. Hideous poverty with its gaunt strides, its famished looks, its sunken jaws, had come to visit Laurenboro for the first time in its history.

It was a sad spectacle this poverty and suffering, rendered sadder still by the contrast that presented itself in the West End of the city, where the roaring hearth, the plenished larder, the merry laugh, defied the storms raging outside. No sigh of human misery disturbed the stately mansions on Ashburne Avenue. The strains of music which constantly filled their brilliantly lighted drawing-rooms did not pierce the limestone walls, nor did they carry an echo to Gottingen until the Little Sisters of the Poor began to visit the kitchens.

During the week of the blizzard, Burton and the pastor had gone from house to house and had taken the names of those whose poverty was greatest. They urged Mayor Bruce to issue an appeal in favor of the victims of the storm. A few thousands placed in the Mayor's hands—who in turn handed it over to the Little Sisters—relieved the distress for the moment; for when the storm abated and traffic was renewed the tension was over.

The editor had headed an appeal for alms in his paper, and in a few days he had nearly five hundred dollars, which he suggested to Father Sinclair should be given to the new Home.

They both went to present it, and found the Sisters busily

occupied in the various rooms, where everything was scrupulously neat and clean, and the old people happy. But Burton was somewhat taken back to learn that not one of the exiles, except the Superior, could stammer even a few words of English.

"These Little Sisters do not speak English," said Burton; "won't that be a drawback to their usefulness?"

"I do not think so," answered the pastor, smiling. "Besides, if it comes to a question of linguistics, Burton, these Sisters could make themselves understood over a wider field than you or I probably."

The editor looked puzzled.

"There are two Calabrians among them. *Parlate Italiano, Signor Burtoni?*" asked Father Sinclair.

Burton modestly relied that he had not read Dante in the original.

"*Verstehen sie Deutsch, mein Herr?* The Sister feeding that old man in the corner over yonder is a convert from Lutheranism, who can entertain you in the purest German, if your are so disposed."

The editor declined the invitation.

"*An labhairin tu Gaeilghe a Duine uasil?*" persisted the pastor, smiling, and carrying his batteries right into the enemy's country. "If you do, there is a little Irish Sister down in the kitchen washing the pots ——"

Burton threw up his hands and pleaded for mercy.

"See here, Mr. Editor," urged Father Sinclair, profiting by the discomfiture of his victim, "you belong to a class of men who imagine that English is the tongue of the Law and the Prophets. Please broaden your ideas a bit. The Catholic Church is universal. She is not wedded to any nation; nor is she the bond-slave of any tongue. These Sisters are going to beg for the poor. That is enough. One does not need to know Anglo-Saxon to hold out one's hands for alms." Then pointing to the half-dozen helpless old men and twice as many old women whom the Sisters had already gathered in, he added: "Charity alone will suffice to serve these remnants of humanity and to soften their last days."

The editor of the *Times* went away from the Home profoundly impressed with what he had seen and heard. The gentle manner

of the Little Sisters, their cheerful resignation, and the poverty of their surroundings; above all, their sincere promise to pray for all who had been kind to them—and for him especially—nearly brought tears to his eyes.

The experiences gone through in the Gottingen blizzard had a telling effect on Burton. It was the first time in his career that he had come face to face with suffering poverty. The resignation of the Catholics in their misfortune, their patience amid the bitterest pangs of hunger and cold, affected him deeply.

"How is it, Father, that your people accept those evils with such easy grace?" he asked one night while sitting with the pastor in the cosy glebe-house study.

"We do not all do that," answered the pastor. "I know Catholics who accept poverty and suffering with anything but resignation. But they are not the model ones. A good Catholic accepts the ups and downs of life as coming direct from the hand of God. Plenty or want, heat or cold, sickness or health, a long or a short life, is all one to a Catholic who lives up to the tenets of his Faith. This life is only a passing state, Burton—a period of transition, a probation. A true Catholic will not spend his years bewailing the evils that beset him. He knows that the Hand that feeds the sparrows will not pass him by. Does a wise traveller waste his time plucking flowers by the wayside, when he knows that Paradise awaits him at the end of his journey? Keep your eye on the end; that is the only secret."

This was a new phase of Catholic life about which Burton needed some further instruction. He had already studied the Church as a system of doctrine, and he admired its completeness. All that remained for him now was to see how the system worked in the concrete. In order to show him, Father Sinclair did not take him to the West End, where luxury deadened religious influences, but among the Catholic poor of Gottingen Ward during the blizzard.

Burton's eyes were opening gradually. It would seem that Providence was throwing in his way golden opportunities; and the intelligent editor reasoned:—

"A Church that can influence men's careers so deeply as to make them live resigned in poverty; that can bring so vividly to

their minds the reality of life beyond the tomb, was to him the only Church of Christ; and she might claim her queenship by right divine in the kingdom of souls."

This was the kind of religion that appealed to Burton. He had made up his mind, in the hovels of Gottingen, on the step he should take just as soon as Father Sinclair would let him.

Meanwhile Christmas came with its home joys and its sweet souvenirs, with its religious solemnity and its season of grace. The old sexton and a few ladies of the parish had spent the three preceding days touching things up a bit, decorating the altar, and building the Crib. They did their work in fear and trembling, however; for they knew, from ten years' experience, that when there was question of decorating his beautiful church, Father Sinclair was hard to please. The Gothic tone had to prevail. He permitted no barbaric splendors, nothing that suggested the painting of the lily. He made it a point to burn every catalogue that came to him from the church-supply houses, lest any one should be tempted to copy, or even praise, the execrable designs in ornaments and fixtures that pass for art. Gothic was good enough for him—and the ladies knew it. That was the reason the main altar was so sober on Christmas night, with its white marble pillars, its chaste, willowy vases, its natural flowers.

In his remarks on the Sunday preceding Christmas, Father Sinclair alluded to the good old custom of gift-making. It was a praiseworthy one as long as it was exercised within the bounds of reason; and as a means of sealing friendships one that should not be discouraged. As for himself, he had been the recipient in years gone by, of many marks of esteem from members of his flock. But as he was growing old, he said, and as he had stowed away somewhere seventeen fountain pens, eight or nine gold-headed canes, thirty or forty stoles and pixes, he would ask his well-wishers to ignore him this year and turn their attention toward the library. Let those who desired to show him a mark of friendship send a few volumes to the Laurenboro Library. All anxiety as to "What shall we give him this year?" would be at an end, and the books would be useful.

The hint was taken. The day after Christmas nearly three

hundred books were added to Miss Garvey's stock-in-hand, some of the works being very valuable; among them several encyclopedias and art collections, which would form the nucleus of a Consulting Section.

The Caysons had been constantly going to the Library for books. In fact Clare, whose vocation was decided during the Festival excitement, had become chief assistant under Miss Garvey. The head of the family, a retired banker, had already sent several handsome gifts of books from his own home, and on one occasion, when he called himself, had promised the chief to give her an oil painting to cover up one of the bare walls in the Library hall. It had been in his family for generations, having been brought from Italy by his great-grandfather, Cassoni, a former ambassador. It had been considered valuable, he was told; but time had swallowed up the traditions attached to it. If Miss Garvey or her friends could make any money for the Library by disposing of it, they were welcome to it all.

The painting arrived at the hall during the week following Christmas. It was a large canvas representing "Angels watching over the Crib at Bethlehem," and evidently a work of merit. The skilful drawing and the delicate coloring could still be seen under the blackening influence of years. But who the artist was, or when the colors were laid on, were mysteries that the chief was going to take steps to solve.

Christmas and its unavoidable social duties did not impede her work or that of her assistants. The extra labor of revising the new books only spurred her on to greater activity; and by the time the holidays were over, she had the wheelwork running smoothly again, in preparation for the rest of the winter. Under Miss Garvey's skilful management, the Laurenboro Library was becoming very popular. A new assistant had to be on hand on Wednesdays to take her place, as she was kept busy answering questions and initiating new readers into her methods. Her card system simplified things so much that after the first month only one book could not be traced. And that was no fault of hers. A reader, evidently a thief, had given a wrong address at the Registration Desk. This was a phenomenal record, although over a thousand books had been in circulation. There was no

further doubt about the success of the Library. All she desired now was to see its influence extended; that is, she was anxious to see more books on the shelves to meet the constantly increasing demands. But books cost money; and where was the money to come from?

The terrific storm of the preceding month had been a set-back; for many small donations which had been promised to the Library went to feed the poor in Gottingen and to buy them fuel. The arrival of the Little Sisters had also turned many a dollar into another channel. But this did not dampen her courage. She well knew that what was given to the poor was lent to the Lord, and He would repay with interest.

Maglundy was becoming an omnivorous reader. Regularly every Wednesday he came to exchange his book. He had confidence in the judgment of Miss Garvey, and ignoring the lady at the Receiving Desk he always inquired for the chief librarian. This at last became a source of amusement among the assistants, who, when they saw the old man coming, always notified the chief:—

"Miss Garvey, here's your millionaire."

And the chief was instantly at his service, counselling the reading of this book, discouraging that. The returned volume was always the topic of a long conversation. She perceived that he read the works through. For some weeks she had been reserving for Maglundy a volume she very much desired him to read, "D—19—The True Ministry of Wealth." It was rather a big book, but she would give him the privilege of keeping it out as long as he wanted it.

"I am delighted, Miss Garvey, to learn that the Library is succeeding so well," said he to her while she was engaged apparently in looking for the volume for him.

"The Library, so far, Mr. Maglundy, has been a very great success. But I fear we shall have to close soon."

And she kept on looking for the book.

"How sad!" exclaimed the old man, in a doleful tone. "And may I ask what the reason is of the impending calamity?"

"Want of funds to keep it up," she retorted, quickly, almost brutally. "Here is a book that I think you will find interesting.

'D—19—The True Ministry of Wealth'—a rather long work; but there is a pretty love story running through it"—she did not dare look at Maglundy—"if you find you cannot read it in a week, you may keep it out without renewal."

"Thank you very much for this privilege. You are always very kind and amiable. I shall read the book carefully."

He shook her hand and left the hall.

There was method in Miss Garvey's scheming. The "True Ministry of Wealth" was a powerful appeal to the rich to do good while they were still in life, and not to wait till the grass had grown over them. It was the story of an old millionaire with a hobby—one who is consumed with a longing to do something for his fellow-men and who tears up his will seven times. He founds several institutions of charity and learning. In the end, he marries and provides generously for his wife. When he dies he leaves the rest of his fortune to good works; but the State comes in and claims nearly half of it for succession royalties. The parallel with Maglundy was not quite complete, but the application was evident.

"If the old gentleman reads that book, as he has promised," thought Miss Garvey, "the pastor may soon be able to buy more books. I am going to get a few thousand out of that millionaire yet."

And when she set her mind on a thing it was as good as done.

"After all, he is a sweet old soul," she mused, "always so kind and so nice when he comes in here; and he listens so attentively. Perhaps my first impressions of him were wrong."

But the chief did not continue long in this strain of thought. It was silly; and, besides, she never dared mention Maglundy's name to the other librarians. They always plagued her to death. According to them, she was baiting her hooks to catch a whale; and she was doing nothing of the kind—so she said.

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(To be continued.)

THE CONVERSION OF ENGLAND.

IT would hardly seem necessary in a paper on the Conversion of England to prelude what one proposes to say by an exhortation to desire that conversion; yet it may be questioned whether the slowness of the Church's progress toward that end does not at least partly spring from the timidity of her members toward desiring it seriously. There are two powers of our nature by which we desire an end—the imagination and the will—and we are too often apt to mistake the one for the other. We are liable to think that because we dream and sigh over the prospect of a Catholic England, because we close our eyes and depict to ourselves friars preaching in the market-places of Birmingham and Manchester, *Ave Maria* ringing from every parish church, Corpus Christi processions in Hyde Park, and the Benedictines singing the Divine Office in Westminster Abbey—that, therefore, we are truly desiring the conversion of our country. But romantic dreaming is not the same thing as efficacious desire; to desire a thing seriously is to will it efficaciously; and one of the marks of an efficacious will is to be eager to put theories into practice, to leap into every breach, to drive a wedge into every crack.

Yet when we observe the lives of ourselves and our fellow Catholics, must we not confess that practically we are but too often content with a kind of devout sectarianism? We sigh, but we do not speak; we speak, but we do not shout; we hug ourselves in congratulations; we compare our sheltered garden with the wilderness beyond the hedge; we light our lamps and draw our curtains close; and if we think of the night outside it is only that we may sharpen our sense of warmth and comfort within.

Of course, we have a thousand excuses. It is perfectly natural that the long winter of penal laws should make us glad to have fire and light round which we may draw closely together, and afraid lest, when we open the door to go out, the storm should enter instead and blow out our candles and wreck our images. This is perfectly natural; but it is not supernatural. It is natural to be frightened; but it is not supernatural to yield to that fright. St. Augustine of Canterbury was afraid as he looked over the

channel from France; but it was not until he had overcome that fear that he could even begin to preach Christ to the heathen.

It is natural that we should say that prudence is one of the Christian virtues; but it is supernatural to remember that fortitude is another of them; and that faith has a right to a kind of recklessness. It is natural to protest that Englishmen move slowly; but it is supernatural to be extremely discontented with that fact, and to be determined that they should move quickly instead. For, after all, the Spirit that came down at Pentecost declared Himself in the roaring elements of wind and fire; the still small voice is enough for the individual, but storm and conflagration are needed for the conversion of a nation.

The first essential then toward the Catholicizing of England is that we who are Catholics should seriously desire it; that this desire should be of a practical rather than a theoretical nature; and that in the pursuit of it we should be willing to risk at least something on the promises of God Almighty.

As we look back at the history of the Church in our country, we are supplied with abundant illustrations of what I have been trying to say.

St. Augustine, as I have remarked, was undoubtedly most imprudent in displaying a silver cross and picture, and in singing a litany through the streets of heathen Canterbury. How far more tactful would he have been if he had been content with prayer on the Cœlian hill and pious aspirations that God would Himself tame the fierceness and instruct the ignorance of the wild English pagans! He would have been more tactful and more prudent; but he would not have converted England.

How exceedingly rash it was of the Society of Jesus to send such men as Blessed Edmund Campion and Father Persons, of the Seminaries to send their hot-headed young men across to England in the reign of Queen Elizabeth; and to urge them to go up and down through the country, preaching in barns and stables, offering the Holy Sacrifice in bedrooms and lobbies, and setting men's hearts on fire without the permission of the Government. How far more prudent it would have been to have come to some diplomatic understanding with Cecil and Walsingham, and to have refrained from annoying the queen until she was safely secured upon the throne.

And again, how reckless of our Holy Father to have provoked the outburst of Protestant zeal in 1850, by the public reëstablishment of the Hierarchy! And yet without these acts the Catholic religion would have practically ceased to exist in England by the reign of James I, and those of King Edward VII's subjects who had had the courage to pay spiritual allegiance to Rome, would still have been worshipping God in small discreet chapels off the public thoroughfares, and would still be looked upon by their fellow countrymen in the manner in which, let us say, a duck-billed platypus would be regarded in a farmyard.

Always, in short, it has been the tendency of human nature to be content with what has already been gained, and to thank its own discretion that things are no worse; while it is the characteristic of divine grace to produce a divine discontent, and a determination to make things a great deal better.

Now the Catholic laity cannot evade responsibility by saying that all those things are in the hands of the bishops. Of course to a large extent they are in those hands; yet the attitude of the laity is one of those elements that cannot be set aside in the consideration of the larger policy. It would be the recklessness, not of faith but of human impatience, if violent measures were initiated from above, apart from the eager coöperation of the rank and file. It would be worse than foolish, it would be tempting God, if, let us say, the friars were sent in their proper habits to every town and village in England, unless Catholic laymen were prepared cordially to welcome them, even at the risk of a stone or two being thrown through their dining-room windows after dark. Of course, a great deal has already been done: last summer the friars did indeed go through the Kentish hop-fields with a small devoted company of laymen, although they went to minister to their own people, disavowing any intention of making proselytes; and the Guild of Our Lady of Ransom has also done a magnificent work in declaring in deed as well as in word and thought that the Catholic Church is Catholic and not sectarian.

Yet how much more remains to be done before we can congratulate ourselves that we are even beginning seriously to attempt the conversion of England! So long as it is possible for one priest to boast publicly that he has never yet received one con-

vert, or for another to sneer at what he calls "Anglican zeal," or for laymen to take delight in detecting what they call an "un-Catholic ring" in the sermons of convert clergy; so long are we bound to confess with shame that sectarianism has triumphed over the Christian spirit, and that while we talk magnificently of the conversion of England, we need something very like conversion ourselves.

Let us pass, however, from these more general considerations —from the contemplation of the ideal spirit of zealous charity— to reflect upon the details of our own dealings with non-Catholics.

The machinery at our disposal may be summed up under three heads, on the first two of which I propose to say very little, as their discussion would not be suitable in a paper of this kind.

The heads I have selected are *prayer*, *example*, and *controversy*.

Of prayer it would be improper to say anything beyond stating the platitude that it must be the root of all our efforts: for beyond what it accomplishes of its own objective power, it is the greatest safeguard against the spirit of personal virulence which has ever been the peril of all theological controversy. Prayer, too, in this cause is set before us by the authorities in the most emphatic possible manner—by the great organizations devoted to that object, and by such a practice as the giving of Benediction once a month with the same intention.

Of example also it is unnecessary to say much. It is superfluous to remind ourselves that Cæsar's wife must be above even suspicion; and that the members of the Bride of Christ are above all others scrutinized and watched in their personal life. It is no use to protest that we are all sinners, that we all fall short of the standard set before us by the Catholic Church, and that the purity of her faith and the power of her Sacraments do not stand or fall by the response of her members. The world will yet persist in doing this: in judging of our Master's honor by our own; in testing the tree by its fruits. And we must remember too— what is at once a compliment and a grievous responsibility—that the world's standard for us is terribly high. A week ago I gave a great shock to a woman of thirty whom I was instructing in the

Catechism, by telling her that the Church was human as well as divine, that all Catholics were not saints, that even priests had their faults and weaknesses. I had to spend at least five minutes before she was at her ease again, in reiterating what I had previously said on the Church's divine mission. Yet neither must we avoid the scrutiny; it is our business as Catholics to have no secrets, no private chamber into which we may retire and relax ourselves, no severe and lofty mask to wear in public and lay by in private. We must meet Protestants on every possible occasion, admit them at all hours and under all circumstances, walk with them, ride with them, dance with them, shoot with them, and do our utmost to roll away the shadow of mystery with which their imagination still invests our private lives. We must get rid then of posing and play-acting; we must show an extreme simplicity and naturalness; we must make it evident that we can be both Catholics and patriots; that we can pray to Our Lady and yet keep our word; go to confession and yet hate sin; use our rosaries and yet remain in possession of sanity and common sense —in short, that supernatural and natural virtues are not necessarily and always mutually exclusive.

We come, then, finally to controversy; and this is the principal subject of my present paper.

First, it is necessary to define the sense in which I use the word; and I do so by saying that I mean by it all verbal dealings with Protestants on the subject of any part of the Catholic faith, whether by writings, lectures, or conversations. I have half a dozen things to say about it; and I will say them as briefly as possible, although I feel very strongly that I have no right to speak, in view of my extremely limited experience. What I say, therefore, must not be taken as involving any kind of claim to the speaking of one who knows his subject from the Catholic side. Rather I am drawing upon my Protestant memories of methods that affected me for or against the Catholic Church, and upon a fairly wide acquaintance, both before and since my own conversion, with Anglicans that are still regarding the claims of Rome with a not unfavorable interest.

1. It appears to me that what is commonly called the controversial spirit is the surest means to defeat its own ends. There

are two methods of subduing a rebellious country: the one is by fire and sword; the other lies in the proclamation by heralds of its rightful king. And I have no hesitation in stating my own belief that for us, as for the Israelites outside the walls of Jericho, the latter is the only method that has any consistent promise of success.

In seeking to convert, say an Anglican, we may either attack his beliefs, run a sword through his interpretation of history, sneer at the divisions of the Establishment, cut at his phantom hopes of what he calls "Corporate Reunion," and denounce his holiest associations as deceptive and even diabolical; or we may proclaim through trumpets the unity of the Catholic Church, the prerogatives of her head, the apostolicity of her doctrine, and the holiness of her saints. In other words, we may attack positively or negatively by declaring our principles or condemning his. And I feel no doubt at all in my own mind that the positive method is better than the negative; that it is better to preach our seven Sacraments than to denounce his two ordinances; to invite to Rome rather than to fire guns against Canterbury and Exeter Hall.

I do not mean that the direct assault is not often necessary. It is impossible to engage long in controversy without leaving our own ground and entering that of our theological opponent. But approaching the whole subject generally, I believe that it is infinitely better to begin by proclamation rather than denunciation, by promises rather than threats. Our friend will draw his own conclusions quickly enough; it is impossible, for example, to talk half an hour with an intelligent Anglican without being asked for one's views on the orders of his clergy; and then, of course, one must speak with the utmost definiteness. But it is far better that the blow should be invited rather than delivered spontaneously—that his question should precede our statement.

Let me insert at this point two extracts from Catholic newspapers, which admirably illustrate the two methods of attack. The first is an instance of what I deplore; the second of what fills me with admiration and hope. Though both are equally true and equally plain-spoken, the one arouses opposition, and the other sympathy:—

I.

Conversion often entails painful sacrifices of friends, money, social position; the renunciation of self-will too, and much that is humiliating to spiritual pride. If Anglicans are soothed into believing that they possess outside the Catholic Church all that we do within it, where does the object for conversion come in? On the other hand if we convince them that they have no Orders, no valid Sacraments, no Mass, and that all these ritualistic imitations of Catholic ceremonial do but resemble the reproduction of an antique setting, no doubt admirably executed but containing a false gem, shall we not have gone far toward inducing them to abandon an untenable position? Of course I speak only of "men of good will" who are truly desirous of finding the truth; it is useless to appeal to those who are not. And we cannot shut our eyes to the fact that there are Anglicans, and very many of them, who are not in good faith, and who do not embrace the Catholic Faith because they are pre-determined not to do so. "They know too much not to know more," said a very clever woman to me once, who knew them well, and from bitter experience. These men are

NOT THE FRIENDS OF THE CATHOLIC CHURCH,

as some simple souls appear to imagine, but her relentless and unscrupulous enemies; and it is for us to unmask them and expose their designs, not to become their dupes and play into their hands. Mr. ——, like "Homocea," touches the spot when he says that it is the utmost endeavor of these men to hinder their followers from discovering the truth, and to keep back souls from the Catholic Church by offering them a substitute for Catholicism that sufficiently resembles the real thing to deceive the simple, or those willing to be deceived. With unparalleled effrontery they adopt, and adapt to their purposes, all that is good, beautiful and desirable in the Catholic Church: her doctrines, her devotions, the writings of her saints and mystics, the very sermons of her greatest preachers of all times and countries. They adorn themselves with all these

BORROWED PLUMES

and endeavor to persuade their dupes that they really belong to them, and are their inheritance from the ancient Church of the country, the Church established by Pope Gregory the Great and St. Augustine, of

which they are as much the lineal descendants as are the Mohammedans of Constantinople of the Christians who built what is now the Mosque of Sancta Sofia. "Mr. ——," is amazed that Catholics are not charmed to be copied by Anglicans. He says that imitation is the sincerest flattery (we have heard that before). No doubt, but it is not always a pleasing form of flattery. The mistress is scarcely gratified when her maid comes out in a cheap replica of her last Paris toque. The descendant of a hundred earls would certainly not be pleased if some worthy but grandfatherless *nouveau riche* adopted his coat-of-arms, excusing himself for doing so on the plea that he had obtained possession of a portion of the family estates. It is, I believe, illegal to imitate and wear the uniform of soldiers and sailors; and something disagreeable would probably occur were undecorated individuals to appear in the stars and insignia of various Orders. Why then should not Catholics object to have their vestments, and the distinctive dress of their priests (the Roman collar for instance), appropriated and worn by those who have no right to do so? The tragic warning of "Mr. ——" that unless Rome climbs down and recognizes Anglican claims, "England will one day awake Catholic, but emphatically not Roman Catholic," will amuse many people. We may safely conjecture that did such an unexpected event occur England herself would be

THE MOST SURPRISED OF ALL.

Like the little old woman in the nursery rhyme, who had her petticoats cut "all round about," she would exclaim, "This surely can't be I!" And she would send for some good sound evangelical churchman to identify her.

II.

Yes, it is undoubtedly difficult always to treat our separated brethren with that charity, tenderness, and compassion which were so strongly urged on us English Catholics by our late Holy Father Leo XIII. Nevertheless, I still venture to believe that charity, sympathy, and apostolic patience are absolutely necessary for us if we would do the work that God and His Vicar have committed to our charge. We have to strive first of all to *understand*. We can never do anything for others unless we try to understand their point of view, the motives

of their actions, the reasons that prompt them to conduct which seems to us on the surface to be foolish or wrong. Only

REAL SYMPATHY

will give us the power to enter into their feelings, and this alone will win their hearts. We are not the judges of our brethren, we may not condemn their motives or sit in judgment on their characters—there is One who has reserved that prerogative for Himself, He who will judge us as well as them. We stand in presence of a great phenomenon, the extraordinary revival of Catholic doctrine and devotion in the heart of an anti-Catholic body. We see gradually brought back almost every doctrine and practice which was rejected at the "Reformation." And this is due not to ourselves or to our efforts, but to the spiritual sons of those who did their best (or worst) to root out the ancient faith from the length and breadth of the land. It is not merely that the material aspect and outward appearance of the Churches are utterly changed, but that every year and almost every day Catholic doctrines are permeating more and more deeply into the very heart of the people, that a generation is growing up which believes in the Real Presence of Jesus in the Eucharist, in the regenerating power of holy Baptism, which is becoming used to Confession and frequent Communion, venerates Mary and the saints, and which regards the Holy See in a very different light from that in which it was wont to he considered in England. Guilds and confraternities, religious congregations of women, and now even of men, retreats and missions, flourish in the most unexpected quarters.

THE NAME PROTESTANT IS DISLIKED

and repudiated, the glories of the Catholic name are coveted, the claim to be one with the saints of old England is advanced. How are we to regard all this? With scorn and anger, with ridicule and contempt, or with thankfulness to God and eager joyous hope? For who can doubt that the Holy Ghost is moving these dry bones, and that this wonderful change is but a prelude to a still more wonderful one; that all these phenomena which so perplex us are in reality but signs and symptoms of a great conversion, the turning of the hearts of the children to their true Father, the gradual drawing of numberless souls to the One True Fold of Jesus Christ? True it is that the goal is not discerned by the majority of those whose feet are press-

ing on this road, that they are quite unconscious whither it really leads, and that many of them fall by the way before they reach it. Yet, though they do not see, because their eyes are "held," may we not hope and believe that Jesus is with them guiding them gently yet surely onward? If we really try to know these brethren of ours, I am certain that we shall find that the vast majority of them are

MEN OF GOOD WILL,

who really seek to know and do God's holy Will, and who are in absolute good faith as to their spiritual position.

2. My second point, which is touched upon in that second extract, concerns the attitude which we should take up toward the motives of our theological opponents; and I should urge with all my power that this should be as favorable as possible. Undoubtedly, there have been and are insincere non-Catholics; but I cannot honestly say that I have ever met one whom I could confidently accuse of that appalling vice; and I have not heard, from persons whose judgment I should trust, of more than half a dozen such, all told; and certainly two of these were in circumstances in which I should exceedingly tremble to be placed. They were instances of clergymen whose sole source of revenue lay in the income of their living, who were too old to learn a profession, and who had a wife and family dependent on them. Before we blame even these over-much, we should honestly face the same prospect for ourselves by a vivid act of imagination. Picture yourself stepping out of your home in a week's time, penniless, nervously exhausted by interior struggle, possibly having alienated those dearest to you by a step which appears to them utterly mad and selfish, and dependent on charity not only for yourself but for those who have no share in the merit, though an equal burden of shame. On the other hand, let us remember with enthusiasm and applause the numerous instances where this misery has been faced gladly and courageously. One such occurs to my mind at this moment where the head of the family threw up an important post, retired with his wife and children who despised and resented his action, tried to obtain the position sacristan in a Catholic church, saying that he had lived all his life in what he had believed to be the House of God—and who finally failed even in this modest ambition, and failed cheerfully.

Let us then be extraordinarily careful of attributing bad faith to those who continue to disagree with us, and who prefer to stand on a platform that appears to us ludicrously insecure. Platforms, let us remember, do not display their weakness to those who occupy them, but to the critics who venture to examine the supports from beneath; and there are simply thousands of persons who, knowing intellectually all the premises which we can tell them, continue sincerely not only to distrust, but actually to deny the inevitable conclusions. "The supports are not cracked," they cry, "or they always have been cracked; or, if not, at any rate it does not matter, because the platform stands perfectly well without them; finally, cracks or no cracks, here we are where God set us, and here we will remain until we are buried in the ruins."

In this connexion also let us remark that to certain kinds of noble souls an argument from chivalry appeals with far more insistence than an argument from reason. "We are here," they say, "under pitiable circumstances, abandoned by our bishops, distrusted by those of our own communion, deserted continually by friends whom we had learned to trust and admire. We resemble an outpost set to guard an almost indefensible position, yet in supernatural touch with the great army of Christ. Our foes are creeping on all sides, raking us with their fire; we have traitors and half-hearted combatants in our tiny body. It would be far easier for us either to throw down our weapons and go over to the enemy, or to make good our escape back to our own camp while there is time—yet we have received no intelligible orders to retire. And it is surely better to hold on here desperately hoping against hope, ready for death or the ignominy of capture, rather than to take a step which may be prompted by self-interest or despair, and to abandon a position which our captain apparently desires us to defend."

Now I am aware that the analogy is a ludicrously false one; it is so full of contradictions that it is not worth while to emphasize even one; and yet it is an analogy that is held and advanced by hundreds of sincere Ritualists. We may parley with them, point out their folly, prove the uselessness of their struggle, even shoot at them to the best of our power; but it ill becomes us to sneer at their gallantry. It should inspire us rather with the deepest respect and sympathy, and holy emulation.

While, therefore, we must not shrink from stating truths, let us avoid overstating them. Let us be frank, when necessary, in our opinions of their self-contradictory tenets, their misreadings of history, their doctrinal sins of commission and omission; but let us not presume to arrogate the power of God and profess to read their hearts; let us give them the utmost credit for sincerity and courage, and say as well as believe that the motives that underlie their action and inaction are often such as we should desire for ourselves in our own Catholic life.

And this brings me on naturally to my third point.

3. In dealing with non-Catholics, it is necessary to remember that scarcely two of them advance the same justification for their position. It is not in a serried line that they come against us, but rather after the manner of *franc-tireurs;* there is no uniform, no concerted plan; each man arms himself and fights as his own wisdom directs. It is, therefore, necessary for us first of all to keep our tempers, and secondly to deal with every case individually.

For example, to treat Ritualists as if they regarded the Church of England to be exclusively the Church of Christ; to treat the average cathedral dignitary as if he paid any serious attention to Catholic Christendom; to treat the Low Churchman as if he thought himself bound to submit his private judgment to the Book of Common Prayer; to treat the Broad Churchman as if he regarded the words of the Creed he professes as authoritative, or believed that right faith has anything whatever to do with eternal salvation—to approach any of these persons with preconceived ideas of an authority to which he must feel himself absolutely bound, is simply to fail at the outset.

Consider again the enormous cleavage between the Ritualist who appeals back to the primitive ages as containing the pure image of truth, and the Ritualist who, like ourselves in one respect, regards the Church as a living body in the present. To the one the Church is a statue carved by the hand of Christ, polished by the fingers of the Apostles, continually to be cleansed of lichens and accretions; to the other she is a living organism, a monster indeed to our eyes, but to our friend's eyes fairer than the children of men. The two must be approached from abso-

lutely different directions; arguments that fall harmlessly on one, pierce cruelly to the heart of the other; and yet to careless eyes their attitudes are identical. They both wear vestments, hear confessions, light lamps, and burn incense.

It is necessary for us then to pay at least some little attention to what they have to say for themselves, to understand what indeed is their position; we must not be too quick to label them and pigeonhole them, and then to call them inconsistent and disingenuous when they protest against the label, upset the ink, and struggle out from the hole in which we have lovingly placed them.

And above all things, let us avoid patronage. I will acknowledge that this is exceedingly difficult to avoid. It is all so hopeless and dreary; they are sometimes so complacent and yet so miserable, that the youngest among us is liable to pat them on the head and tell them they will be better soon if they will take their medicine like good boys and lie still. Yet after all they are often godly, righteous, and sober men, knowing perhaps even more facts and dates than are necessary for us to have acquired; they are often scholars, and nearly always gentlemen; and even for the lowest motives it is wise for us to remember these facts, and remind ourselves that the children of an Infallible Church are not necessarily themselves always infallible.

To add then yet one more metaphor before we leave this point, we must, as Cardinal Manning once said, play dominoes with our theological opponent. We must not meet a six with a four, or a two with a three, and then lose our tempers if he upsets the whole board in indignation. We must not advance the authority of Pius X to a lady who regards him as the Man of Sin; we must not enlarge upon the learning of the Sacred College to a bootmaker, let us say, who has always identified the Cardinals with the sixth horn of the Dragon in the Apocalypse. We must go even further: we must not seek to prove the Immaculate Conception to one who has but the vaguest views on the Incarnation of our Lord and Saviour; nor recommend the rosary or a novena to St. Philip of Neri to persons who would not repeat the Lord's Prayer twice in one day for fear of vain repetitions, and who are eager to prove our idolatry by a quotation to the effect that there is but "one Mediator" between God and man.

We must meet them rather on their own ground, and lead them on from what they do know to what they do not, bringing them gradually step by step through the vale of misery, until they come within sight of Sion and of the gates of pearl.

Here, in spite of what I have hinted of release, I must touch on one more point before leaving this section.

There is one argument which, beyond all others, tends to hold men—especially Ritualists—back from submission to the Catholic Church. Let me state it in the kind of form in which it was put to me—and most eloquently too—before the initial work of faith was completely wrought in my soul.

"Here are you," they said, "who have been living and practising as a priest for nine years in the Church of England. During that time you have said what both you and we have believed to be the Mass very many hundreds of times; you have given and received also many hundreds of times what both you and we have believed to be sacramental absolution. You have experienced again and again in your heart divine consolations; you have seen sinners again and again converted by this system that you are now on the point of repudiating, and you have watched them cleansed by the absolution you have given, and fed with heavenly bread from your hands, gradually edified in the Body of Christ and established in sanctity. And now you propose to call all this an illusion; to declare that you have been no priest, that the words you said were unauthoritative and useless, except as an expression of your own private opinion, that what you gave from the paten and chalice to those who hungered and thirsted after righteousness was nothing more than common bread and wine. If you can now distrust all the sensations and appearances of grace that flowed from your celebration and reception of our sacraments, how can you possibly trust for a moment your new-found faith in him whom you call the Vicar of Christ? If you have been so utterly mistaken for nine years, indeed for over thirty years, why should you not be equally mistaken in the fancy you have now taken up for six months?"

Stated in this form, it is unnecessary to say that to many persons this appears an almost final argument. I know an eminent clergyman at this moment who says publicly that if he could

ever bring himself to believe himself other than a Catholic priest, he would lose simultaneously all faith in Jesus Christ. I have known also many Catholics who, when confronted with this dilemma, have had nothing to offer but generalities about faith and confidence in God; and yet the answer is not very difficult, and has been already given by Cardinal Newman in a passage too long to quote here. But the gist of it is as follows:—

Anglicans are not required to repudiate their spiritual experiences, but only their intellectual conceptions. The theologians teach us that a perfect act of contrition wins forgiveness from God. St. Gertrude tells us that a fervent spiritual communion may be the means of receiving fuller grace than a lukewarm sacramental communion. Now there is no reason to think that contrition is an unknown virtue among Anglicans; nor the slightest reason to doubt that many thousands of them approach what they believe to be the altar of God, with a sincere love for their Saviour and a sincere desire to comply with His commands. With these premises, therefore, it is impossible to doubt that God rewards them with both grace and consolation; and we need not, therefore, label their emotions as deceptive, nor the moments of their holiest aspirations as triumphs of the devil's art. What they have to confess is, not that they were tricked into thinking God was with them when He was not, but only that they were wrong in their intellectual interpretations of His Presence. They were right in thinking that at those moments they received a gift of grace. For it was at such moments that they made the greatest efforts to aspire to God. They were wrong in thinking that they received the gift *per sacramentum*. Their intellect, not their soul, was at fault.

I have ventured to treat this point at what may seem disproportionate length, as it appears to me extremely important that we should recognize how vital is the matter, and how real the difficulty; and should abstain from laying a greater burden on souls than we are authorized by the Church to lay.

4. It will save a great deal of time and irrelevant conversation if we will keep clearly in mind the real point in dispute. Now practically all men acknowledge, at least theoretically, the existence of some authority in matters of religion; this, among non-

Catholics, will range from the ground of Scripture interpreted by the individual judgment, to that of what the Ritualist calls the Catholic Church speaking through the agreement of its various branches; but some such authority will always be found among those who accept the Christian Revelation at all. They will admit, that is to say, some standard or some interpreter by which that Revelation is proposed to men. On our side, we have to advance the claim of the one Catholic, Apostolic, and Roman Church, and we shall have made a real advance in our progress as controversialists when we have once recognized that the real battle must lie here, and that all other considerations are secondary. How much time and energy, for example, are daily wasted by an elaborate discussion of the validity of Anglican orders, and of the reasons for which our Holy Father condemned them. I have known an Anglican more than once silenced and amazed on being informed that if the orders of his clergy were valid ten times over, he himself would be no more a Catholic than before. Or again, an elaborate discussion on the respective moralities of Spain and England, a debate as to the doctrine of intention, an explanation of the meanings of the words "matter" and "form" —all these things, useful though they may be toward the removal of misconceptions, yet do not really touch the point. Of course, it may be often necessary to diverge upon them as down by-lanes; but it is necessary for us ever to keep in mind that they are not the highroad, and to do our utmost to bring back our theological adversaries to the central line of the Catholic economy. Let us first discover the authority on which our opponent relies, and then after pointing out its weaknesses, propose to him our own grounds of faith, showing him, if necessary, that in Scripture, history, and practice, the Church that is built upon Peter has alone a promise of security.

5. Finally, let us remember that the gift of faith is not the result of, though it is frequently given in response to, intellectual processes. No man on earth can actually argue another into submission to the Catholic Church. All that the intellect can do is to climb a hill toward heaven; it cannot fly; it must await the rushing of the wings of faith; it can lay the sacrifice in order, build an altar, and fall to prayer; but a divine fire must come

down from heaven before the victim is consumed and his smoke rises to God.

Therefore, the final appeal must consist in an urging to prayer. Men may approach the Catholic Church from a thousand paths; one may come by patristic study, another by the example of friends, another by the emotional impressions of music or ceremonial; but none of these things are adequate as a gate for entering the City of God. It must be entered finally by faith, and by faith alone. The Church, indeed, stands upon the earth, but each of her twelve doors is supernatural and each is identical, each is one several and celestial pearl—that pearl of great price for which it is worth a man's while to sacrifice all that he possesses.

Therefore, our final plea must be for prayer and the purification of motives. We must tell those who approach us that they must disregard consequences, forget father and mother and worldly prospects; that all that the intellect, the will, and the emotions can do is to prepare a highway for God to travel upon—a soul which God may be pleased to visit—that they must pray and then pray again—and finally pray; for that faith is a moral gift, bestowed upon scholar and fool alike; offered not to him who, as à Kempis says, can discuss learnedly upon the Trinity, but to him who loves God; not to him who can define contrition, but to him who feels it. To conclude then.

It is, of course, an impossible task to attempt to sum up the evidence for and against the future progress of the Catholic Church in England; but it may be worth while to mention a few facts that undoubtedly bear upon it.

Briefly, as all authorities confess, there is a religious movement going on in England among religious bodies outside the Church, which, like all movements, is having a double effect. That movement may be named disintegration.

It was hoped at what historians call the "Reformation" that the severing of the ties between England and Rome would result in the consolidation of the religious elements in England. The Catholic idea of all nations being brought into unity in the City of God, of walls being broken down, of Babel being ruined and Jerusalem built, of the fulfilment of the promise of Pentecost when

all men heard alike, each in a manner that he could understand, the one Gospel of Christ—this was almost explicitly rejected. In future, it was then said, each country must seek to emphasize national characteristics instead of obliterating them; St. Paul was wrong when he proclaimed that there should be neither Jew nor Greek, barbarian nor Scythian; on the contrary, each nation must resolutely follow out its own ideas, trim the Gospel according to its personal proclivities, and enshrine the most convenient aspect of that Gospel in a "National Church." There is little wonder then if the people of England followed this root-idea out to its logical conclusion and, after accepting the individual rights of nations as against those of an universal Church, proceeded to insist upon the individual rights of individuals as against those of the nation. If a nation, they said, needs exceptional treatment and is unable to bow to a worldwide authority, the individual in his turn needs exceptional treatment, and must ultimately find himself unable to bow to a national authority. There is surely no doubt that this was the manner in which the claim of private judgment pure and simple succeeded to the claim of national judgment with which Henry VIII, Thomas Cranmer, Thomas Cromwell, and the rest began their work.

Gradually then English religious sentiment and English national religion have crumbled: first the piece was detached from the rock; then the piece resolved itself into its component grains by a perfectly natural process.

In the last seventy years we have seen once more a reaction from this simple individualism. First, in the Tractarian Movement, there began that return toward the idea of Catholic authority which has reached such an astonishing point in our own days. Roughly speaking, High Churchmen have at last come back to the same cross-road at which their spiritual forefathers left Catholic unity.

The *Church Times*, for instance, is never weary of insisting upon what it calls "the Catholic Church as a whole," as being the final authority, and upon the Church of England as its immediate interpreter. But there is also a large and growing section of High Church opinion that goes further than this. Many devout clergymen and laymen are whittling away the Church of England's

authority to the increasing dignity of the Catholic Rule: they are asserting explicitly that they will never be content until affairs have reached the state that they were in at the beginning of Henry VIII's reign, and England is once more reunited to the Holy See.

Now this is the direct result of disintegration. What shrewd or holy men perceived at the outset—namely, that separation from the Holy See meant ultimately complete individualism—is being perceived at last by persons at the present day who look intelligently back upon the inevitable course of history; and they are beginning to reunite more and more, first within themselves, by societies and guilds, with the hope that in time all may one day be reunited with the centre of unity.

In the dissenting sects exactly the same process is before our eyes. Beginning by the rights of the individual three centuries ago, Nonconformists proceeded to gather themselves into organized bodies under various leaders, though protesting with all their might against any claim to sacerdotal or divine authority being made by those purely human societies. Now matters have gone much further; the sects that split one from the other began by reuniting in a kind of loose organization; and by such institutions as the "Free Church Council," and such phrases as "Puritan England," "Our Puritan Ancestors," "Free Churches," and the like, their members are gradually having painted before them the divine idea of an authoritative body in whose presence the individual must forget his individualism—a picture which has its original in England before Henry VIII's apostasy, and which is still a reality in the case of all adherents of the Holy See.

This disintegration, then, has reached in one section of opinion a *reductio ad absurdum;* and the separate particles have begun to come together again in revolt from the absurdity.

Now this process may be interpreted in two ways. Either it may be said that it has a sinister bearing upon Catholic hopes, since men are receiving by it a delusive sense of comfort in an authority other than that of the Catholic Church, external and necessary to the preservation of the individual; or it may be said that the fact that men are beginning to feel the need for such an authority augurs well for their final return to the only centre whence such authority really flows.

But, in my personal opinion, these two interpretations are not mutually exclusive. They seem to me to be both true.

It is certainly a fact that many individuals, especially in the Church of England, are hindered from returning to Catholic unity because they think that they have already found it; on the other hand, though many such may live and die Anglicans, I do not believe for an instant that their grandchildren will be content to do so. If we may trust the indications of history and logic at all, there are abundant signs that those who set out three hundred years ago from Rome, and who have already returned so far on their journey, will ultimately finish their pilgrimage by once more entering her gates.

They have visited the city of Individualism, and have found it to be one of confusion; they have returned, halting at inn after inn, attempting to call it home and to treat it as their abiding place; they have even gone to bed there, content to die in what they fancied to be their Father's House; but the next morning the survivors have rubbed their eyes and set out once more for a day's march nearer home. Is it too much, then, to prophesy that finally none will be left upon the road? There will always, of course, be left the city of Individualism at one end—where each man is a law to himself—where each begins by insisting upon liberty and ends by relinquishing it in deference to his brother's equal liberty to believe something else—where this liberty throws off cloak after cloak, disclosing at last the features of mob law, anarchy, and religious license—where every man loses his freedom by insisting on it over-much. But at the other end there will always stand the City of Peace, beckoning, by her towers and pinnacles and the glory that flows from her, the weary feet of pilgrims and the disconsolate eyes of those who desire to see the King in His beauty. But as for the inns between the "Federation of the Free Churches"—the "English Church Union"—the "Church Association"—the "Church of England"—the "Branch of the Catholic Church in England"—the "Provinces of Canterbury and York"—and all the other desperately built shelters on the road from earth to heaven, from Babel to Jerusalem, from the nation to the world, from the twentieth century to Pentecost—though they shelter for the present many

honest, sincere, and holy souls, though they may continue to shelter them for a little while longer—yet it is incredible that they should stand, at least in their present condition, say, for another fifty years. New inns may be built—no doubt they will be; new theories formed—new desperate expedients and attempts to supplant the City of God; but the old are tottering, and the new will in their time too fall.

And in the meantime, let us who look over the eternal walls along the road, which some of us too once travelled—let us not mock nor preach over-much at the tired groups that straggle along so gallantly, that halt so illogically, that turn back so unreasonably, that curse us so furiously, that misunderstand us so grievously, that pitch new tents so complacently, that protest, cry out, argue, explain, deny and question so insistently. Let us remember our double task; call out and encourage them with all our might, not bidding them hasten more quickly than their tired limbs can carry them, nor allowing them, so far as we are concerned, to halt for one instant on their road to God, but toward them show charity, zeal, and sympathy. And above all, when we visit our Lord in His Palace, where He reigns supreme over all the world, or assist at the tremendous Sacrifice whose smoke ascends unceasingly before God within the city of which we are citizens; or when we go to the Queen Mother in her castle, and mix with her friends an d servants, let us not forget to put in a word now and again to her and to them and to Him who is her Son, on behalf of the souls for whom He died, and for whom He waits, those souls of whom Mary is Mother, though they do not know it, whose ministers are her servants, whose God, as well as ours, is Jesus Christ, whose chief terror, like ours, is sin and unfaithfulness, and whose hope is heaven.

R. H. BENSON.

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BISHOP STENSEN, ANATOMIST AND GEOLOGIST.

(Conclusion.)

IT was after his conversion that Stensen received his invitation to become the professor of anatomy at the University of Copenhagen. Much as he had become attached to Florence, the thought of returning to his native city was sweet; and then besides he hoped that he might be able to influence his countrymen in their views with regard to the Catholic Church. It was not long, however, before the bigotry of his compatriots made life so unpleasant for him in Copenhagen that he resigned his position and returned to Italy. Various official posts in Florence were open for him, but now he had resolved to devote himself to the service of the Church, and so he became a priest. His contemporary, the Cardinal Archbishop of Florence, said with regard to him: "Already as a member of a Protestant sect he had lived a life of innocence and had practised all the moral virtues. After his conversion he had marked out for himself so severe a method of life and had remained so true to it that in a very short time he reached a high degree of perfection." The Archbishop does not hesitate to say that he had become a man of constant union with God and entirely dead to himself. There was very little hesitation, then, in accepting him as a candidate for the priesthood, and as his knowledge of theology was very thorough, most of the delay in raising him to that dignity came from his own humility and his desire to prepare himself properly for the privilege. He made the exercises of St. Ignatius as part of his preparation, and after his ordination it was a source of remark with how much devotion he said his first and all succeeding Masses. It was not long before the piety of Stensen's life attracted great attention. At this time he was in frequent communication with such men as Spinoza and Leibnitz, the distinguished philosophers.

It was during these years in Italy that Stensen did what must be considered, undoubtedly, his most important work, even more important, if possible, than his anatomical discoveries. This was his foundation of the science of geology. As has been well said in a prominent textbook of geology, his book on this subject sets him in that group of men who as prophets of science often run

far ahead of their times to point out the path which later centuries will follow in the road of knowledge. It is rather surprising to find that the seventeenth century must enjoy the privilege of being considered the cradle of geological knowledge. There is no doubt, however, that the great principles of the science were laid down in Stensen's little book, which he intended only to be an introduction to a more extensive work, but the latter was unfortunately never completed, nor indeed, so far as we are able to decide now, ever seriously begun.

One of the basic principles of the science of geology Stensen taught as follows: "If a given body of definite form, produced according to the laws of nature, be carefully examined, it will show in itself the place and manner of its origin." This principle he showed would apply so comprehensively that the existence of many things hitherto apparently inexplicable, became rather easy of solution. It must not be forgotten that before this time two explanations for the existence of peculiar bodies, or of ordinary bodies, in peculiar places, had been offered. According to one school of thought, the fossils found deep in the earth, or sometimes in the midst of rocks, had been created there. It was as if the creative force had run beyond the ordinary bounds of nature and had produced certain things ordinarily associated with life, even in the midst of dead matter. The other explanation suggested was that the flood had in its work of destruction upon earth caused many anomalous displacements of living things, and had buried some of the animals under such circumstances that later they were found even beneath rocks, or deep down in the earth, far beyond where the animals could be supposed to have penetrated by any ordinary means during life.

Stensen had observed very faithfully the various strata that are to be found wherever special appearances of the earth's surface were exposed, or wherever deep excavations were made. His explanations of how these various strata are formed will serve to show, perhaps better than anything else, how far advanced he was in his realization of ideas that are supposed to belong only to modern geology. He said: "The powdery layers of the earth's surface must necessarily at some time have been held in suspension in water from which they were precipitated by their own

weight. The movement of the fluid scattered the precipitate here and there and gave to it a level surface."

"Bodies of considerable circumference," Stensen continues, "which are found in the various layers of the earth, followed the laws of gravity as regards their position and their relations to one another. The powdery material of the earth's strata took on so completely the form of the bodies which it surrounded that even the smallest apertures became filled up and the powdery layer fitted accurately to the surface of the object and even took something of its polish."

With regard to the composition of the various strata of the earth, the father of geology considered that if in a layer of rock all the portions are of the same kind there is no reason to deny that such a layer came into existence at the time of creation, when the whole surface of the earth was covered with fluid. If, however, in any one stratum portions of another stratum are found, or if the remains of plants or animals occur, there is no doubt that such a stratum had not its origin at the time of creation, but came into existence later.

If there is to be found in a stratum traces of sea salt, or the remains of sea animals, or portions of vessels, or such like objects, which are only to be encountered at the bottom of the sea, then it must be considered that this portion of the earth's surface once was below the sea level, though it may happen that this occurred only by the accident of a flood of some kind. The great distance from the sea, or other body of water, at the present time, may be due to the sinking of the water level in the neighborhood, or by the rising up of a mountain from some internal terrestrial cause in the interval of time. He continues:—

If one finds in any layer remains of branches of trees, or herbs, then it is only right to conclude that these objects were brought together because of flood or of some such condition in the place where they are now found. If in a layer coal and ashes and burnt clay or other scorched bodies are found, then it seems sure that some place in the neighborhood of a watercourse a fire took place and this is all the more sure when the whole layer consists of ashes and coal. Whenever in the same place the material of which all the layers is composed is the same, there seems to be no doubt that the fluid to which the

stratum owes its origin did not at different times obtain different material for its building purposes.

With regard to the mountains and their formation, Stensen said very definitely:—

> All the mountains which we see now have not existed from the beginning of things. Mountains do not, however, grow as do plants. The stones of which mountains are composed have only a certain analogy with the bones of animals, but have no similarity in structure or in origin, nor have they the same function and purpose. Mountain ranges, or chains of mountains as some prefer to call them, do not always run in certain directions, though this has sometimes been claimed. Such claims correspond neither to reason nor to observation. Mountains may be very much disturbed in the course of years. Mountain peaks rise and fall somewhat. Chasms open and shut here and there in them, and though there are those who pretend that it is only the credulous who will accept the stories of such happenings, there is no doubt that they have been established on trustworthy evidence.

In the course of his observations in Italy, Stensen had seen many mussel shells, which had been gathered from various layers of the earth's surface. With regard to the shells themselves, he said that there could be no doubt that they had come as the excretion of the mantle of the mussel, and that the differences that could be noted in them were in accordance with the varying forms of these animals. He pointed out, however, that some of the mussel shells found in strata of rock were really mussel shells in every respect as regards the material of which they were composed as well as their interior structure and their external form, so that there could be no possible doubt of their origin. On the other hand, a certain number of the so-called mussel shells were not composed of the ordinary materials of which such shells are usually made up; but had indeed only the external form of genuine shells. Stensen considered, however, that even these must be considered as originating in real mussel shells, the original substance having been later on replaced by other material. He explained this replacement process in very much the same way that we now suggest the explanation of various processes of

petrification. There is no doubt that in this he went far beyond his contemporaries, and pointed out very clearly what was to be the teaching of generations long after his own.

The same principles that he applied to mussel shells, Stensen considered must have their application also as regards all other portions of animal bodies, teeth, bones, whole skeletons, and even more perishable animal materials that might be found buried in the earth's strata. His treatment of the question of the remains of plants was quite as satisfactory as that of the animals. He distinguished between the impressions of plants, the petrification of plants, the carbonization of plants, and then dwelt somewhat on the tendency of certain minerals to form dendrites, that is, branching processes which look not unlike plants. He pointed out how easy it is to be deceived by these appearances, and stated very clearly the distinction between real plants and such simulated ones.

It will be scarcely necessary for us to apologize for having given so much space to Stensen's work on geology. Many distinguished scientists, however, have insisted that no greater advance at the birth of a science was ever made than what Stensen accomplished in his geological work. Hoffman says that after carefully studying the work he has come to the conclusion that of the successors of Stensen, no student of the mountains down to Werner's day had succeeded in comprehending so many fruitful points of view in geology. Not a single one of his great successors in geology has succeeded in introducing so many new ideas into the science, as the first great observer. For several centuries most of his successors in geology remained far behind him in creative genius, and so there is little progress worth while noting in the knowledge of the method of earth formation, until almost the beginning of the nineteenth century, though his little book was written in 1668 and 1669.

Leibnitz regretted very much that Stensen did not complete his work on geology, as he originally intended. Had he succeeded in gathering together all of his original observations, illustrated by the material which he had collected, his work would have had much greater effect. As it was, the golden truth which he had expressed in such few words, without being able always to state just how he had come to his conclusions, was only of avail to

science in a limited way. Men had to repeat his observations long years afterwards in order to realize the truth of what he had laid down. Leibnitz considered that it took more than a century for geological science to reach the point at which it had been left by Steno's work, and which he had reached at a single bound. There is scarcely a single modern geologist interested at all in the history of the science who has not paid a worthy tribute to Steno's great basic discoveries in the science. It was not a matter for surprise, then, that the International Congress of Geologists which met at Bologna in 1881 assembled at his tomb in Florence in order to do him honor, after the regular sessions of the Congress had closed. They erected to his memory a tablet with the following inscription: "Nicolae Stenonis imaginem vides hospes quam aere collato docti amplius mille ex universo terrarum orbe insculpendam curarunt in memoriam ejus diei IV cal. Octobr. an. MDCCCLXXXI quo geologi post conventum Bononiae habitum praeside Joanne Capellinio equite huc peregrinati sunt atque adstantibus legatis flor Municipii et R. Instituti Altiorum doctrinarum cineres viri inter geologos et anatomicos praestantissimi in hujus templi hypogaeo laurea corona honoris gratique animi ergo honestaverunt."[2]

Stensen's work brought him in contact with some of the distinguished men of the seventeenth century, all of whom learned to appreciate his breadth of intelligence and acuity of judgment. We have already mentioned his epistolary relation with Spinoza, and have said something about the controversy with Leibnitz, into which, in spite of his disinclination to controversy generally, he was drawn by the circumstances of the time and the solicitation of friends. Another great thinker of the century with whom he was brought into intimate relationship was Des Cartes, the distinguished philosopher. In fact, Des Cartes's system of thought influenced Stensen not a little, and he felt, when describing the function of muscles in the human body, and especially when he

[2] You behold here, traveller, the bust of Nicholas Steno, as it was set up by more than a thousand scientists from all over the world, as a memorial to him, on the fourth of the Kalends of October, 1881. The geologists of the world, after their meeting in Bologna, under the presidency of Count John Capellini, made a pilgrimage to his tomb, and in the presence of the chosen representatives of the municipality, and of the learned professors of the University, honored the mortal ashes of this man, illustrious among geologists and anatomists.

demonstrated that the heart was a muscle, that the mechanical notions which he was thus introducing into anatomy were likely to prove confirmatory of Des Cartes's philosophic speculations. Almost more than any other, Stensen was the father of many ideas, that have since become common, with regard to the physics of the human body and its qualities as a machine.

With his breadth of view, from familiarity with the progress of science generally in his time, Steno's discussions of the reason for the lack of exact knowledge and for the prevalence of error, in spite of enthusiastic investigation, are worth while appreciating. He considered that the reason why so many portions of natural science are still in doubt is that in the investigation of natural objects no careful distinction is made between what is known to a certainty and what is known only with a certain amount of assurance. He discusses the question of deductive and inductive science, and considers that even those who depend on experience will not infrequently be found in error, because their conclusions are wider than their premises, and because it only too often happens that they admit principles as true for which they have no sure evidence. Stensen considered it important, therefore, not to hurry on in the explanation of things, but, so far as possible, to cling to old-time principles that had been universally accepted, since nearly always these would be found to contain fruitful germs of truth.

He was universally acknowledged as one of the greatest original thinkers of his time, and his conversion to the Church did much to dissipate religious prejudices among those of German nationality. His influence over distinguished visitors who came to Florence, and who were very glad to have the opportunity o making his acquaintance, was such that not a few Northern visitors became, like himself, converts to the Church.

It was in the midst of this that the request of the Duke of Hanover came that he should consent to become the bishop of his capital city. It was only after Stensen had been put under holy obedience that he would consent to accept the proffered dignity. His first thought was to distribute all his goods among the poor, and betake himself even without shoes on his feet, on a pedestrian journey to Rome. First, however, he made a pilgrimage to Loretto, where he arrived so overcome by the fatigue of

the journey that the clergyman who took care of him while there, insisted on his accepting a pair of shoes from him, though he could not prevail upon him to travel in any other way than on foot.

His first action, after his consecration as bishop, was to write a letter, sending his episcopal benediction to Sister Maria Flavia, to whom he felt he owed the great privilege of his life. His lasting sense of satisfaction and consolation in his change of religion may be appreciated from what is, perhaps, the most interesting personal document that we have from Stensen's own hand, in which, on the eighteenth anniversary of his conversion, he writes to a friend to describe his feelings. "To-morrow," he says, "I shall finish, God willing, the eighteenth year of my happy life as a member of the Church. I wish to acknowledge once more my thankfulness for the part which you took under God in my conversion. As I hope to have the grace to be grateful to Him forever, so I sigh for the opportunity to express my thankfulness to you and your family. I can feel that my own ingratitude toward God, my slowness in His service, make me unworthy of His graces; but I hope that you who have helped me to enter His service will not cease to pray, so that I may obtain pardon for the past and grace for the future, in order in some measure to repay all the favors that have been conferred on me."

The distinguishing characteristic of his life as a bishop was his insistence on poverty as the principal element of his existence. He refused to enter his diocese in state in the carriage which the Duke offered to provide for him, but proceeded there on foot. No question of supposed dignity could make him employ a number of servants, and his only retainers were converts made by himself, who helped in the household and whom he treated quite as equals. He became engaged in one controversy on religious matters, but said that he did not consider that converts had ever been made by controversies. He compared it, indeed, to the gladiatorial contests in which the contestants had their heads completely enveloped in armor, so as to prevent any possible penetration of the weapons of an opponent. He insisted especially that in religious controversies the contending parties do not realize the significance given to words by each other and that therefore no good can result.

After a time, Stensen did not find his work in Hamburg

very satisfactory, because it was typically a missionary country, and the Jesuit missionaries who had been introduced were accomplishing all that could be hoped for. Accordingly, when the Duke of Mecklenburg-Schwerin became a convert to the Catholic Church, and asked that Stensen should be sent as a bishop into his dukedom, the request was complied with. Here, in the hardest kind of labor as a missionary, and in the midst of poverty that was truly apostolic, Stensen worked out the remaining years of his life. At his death he was looked upon as almost a saint. Notwithstanding his close relationship with two reigning princes, he did not leave enough personal effects to defray the expenses of his funeral. Besides his bishop's ring, and the very simple episcopal cross which he wore, he had nothing of any value except some relics of St. Francis Xavier, and St. Ignatius Loyola. and St. Philip Neri, which he had prized above all other treasures,

His missionary labors had not been marked by any very striking success in the number of converts made. In this his life would seem to have been a bitter personal disappointment. He never looked upon it as such, however, but continued to be eminently cheerful and friendly until the end. As a matter of fact, the influence of his career was to be felt much more two centuries after his death than during his lifetime. At the present moment, his life is well known in northern Germany, thanks to the biographic sketch written by Father Plenkers for the *Stimmen aus Maria Laach*, which has been very widely circulated since its appearance in 1884. Something of the reaction among scientific minds in Germany, toward a healthier orthodoxy of feeling, with regard to great religious questions, is undoubtedly due to the spread of the knowledge of the career of the great anatomist and geologist, who gave up his scientific work for the sake of the spread of the higher truth.

After his death the Medici family asked for and obtained the privilege of having his body buried in San Lorenzo at Florence, with the members of the princely Medici house. More and more do visitors realize that the tablet over his remains chronicles the death of a man who was undoubtedly one of the world's great scientists, and one of the most original thinkers of his time, and that time a great fertile period in the history of science.

New York City. JAMES J. WALSH.

CONSTRUCTION OF THE CONFESSIONAL.

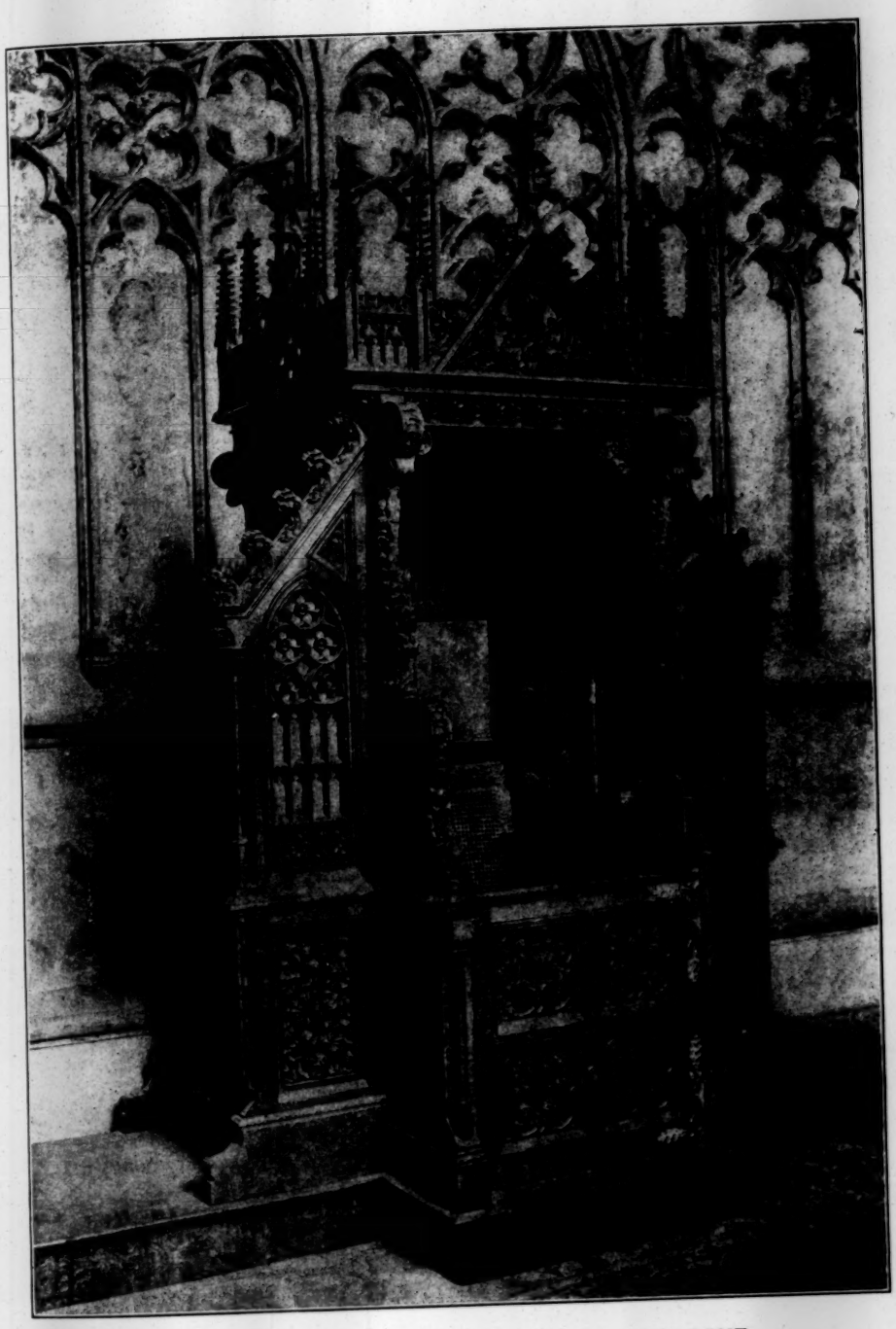
THE essential requisite in the construction of the confessional, according to the Roman Ritual, is contained in the rubric: "Sedes, patenti, conspicuo et apto ecclesiae loco posita."

In the early Church the confessional was the simple stone chair where the bishop or presbyter sat beside the altar; or sometimes the chair was placed in a niche near the tomb of some Saint, examples of which we find still preserved in the catacombs. Later, in the days of Constantine, a large chair was placed at or near the foot of the altar, and the penitent knelt there to pour out his heart before the congregation and to hear the consoling words of absolution, the "Vade in pace, et noli amplius peccare."

At the beginning of the sixteenth century we find ecclesiastical ordinances (Synod of Sevilla, 1512) prescribing the construction of confessionals in the nave of the church to accommodate the needs of the growing number of penitents. The confessor's chair gradually assumed the form of a tribunal, with high back and baldachin over head, like the seats of judges. A partition separating the penitent from the confessor had affixed on its inner side a list of the penitential canons governing reserved cases; on the outside, toward the penitent, was placed an image of the Crucified Saviour whose Precious Blood shed in atonement for our sins was the source of the pardon granted through the priestly absolution.

The necessity of administering the Sacrament of Penance to large multitudes, especially during penitential seasons and on the eve of festivals, led to the development of a partitioned box which shielded the penitent from the gaze of the curious, and admitted approach on both sides of the confessor. The latter thereby was separated from contact with his penitents, and thus the *crates* or screen, through which their voices could be heard, was introduced.

St. Charles Borromeo prescribed certain details and measurements for the construction of confessionals which became a law in his own diocese; and although these rules do not bind generally, they are commonly adopted as well calculated to preserve the sacredness of the sacramental tribunal. Apart from practical



CONFESSIONAL IN THE CATHEDRAL OF COLOGNE.

adaptation to the needs of our people, and to the locality, in which it is sometimes impossible to observe all-sided uniformity of material construction, there is room for artistic development in the building of the confessional. The principles of harmony in the architectural designs of church edifices should be applied also to the confessional. In many of our churches this is being done, and it is a matter of congratulation that quite a number of Catholic industrial schools throughout the United States, under the care of religious and secular clergy, as well as the various institutes of the Christian Brothers who have courses of manual training for their pupils, have undertaken to revive a popular interest in artistic workmanship of church furniture. With the growing appreciation of this sort of labor in the interests of religious worship, we may look forward to a time in America when, as of old in Europe, the Church was the standard-bearer of art in its highest and truest sense. With this thought in mind it seems desirable to reproduce in THE ECCLESIASTICAL REVIEW, from time to time, model specimens of Christian workmanship intended to grace the church in sanctuary or nave, and to elevate the mind and heart, so as to make religion once more the vehicle of the beautiful, as well as of the true and the good in religion.

Our present illustration is a copy of one of the confessionals in the Cathedral of Cologne. It offers a striking example, among a variety of types of confessionals in that magnificent church, of the exquisite Gothic decoration which dominated the architectural taste of the middle fourteenth century. It is a wonderfully elaborate piece of work, in perfect conformity with the style of the great Cathedral.

Some years ago a correspondent in the REVIEW suggested the introduction of symbolic figures and mottoes for our confessionals, no less than for the baptistery. The idea is not new. In many churches of Europe the confessional itself invites the passer-by to repentance and reconciliation through the Sacrament of Penance by some beautiful inscription that may be read on its panels. Thus the confessionals of St. Paul's in Rome have written on them the words of our Divine Lord: *Remittuntur tibi peccata*, and *Vade et amplius noli peccare*, and again *Fides tua te salvum facit*, and *Perierat et inventus est.* For practical reasons, inasmuch as an

appeal to the stray pilgrim who is not familiar with the grave and sweet mother tongue of the Church is more desirable even than mere edification, such mottoes might be written in the vernacular:—

Whatsoever you shall loose upon earth, shall be loosed also in heaven. (Matt. 18 : 18.)

Whose sins you shall forgive, they are forgiven them. (John 20 : 23.)

As the Father hath sent Me, I also send you. (John 20 : 21.)

These examples suggest the power of the priestly judge to forgive in the name of Christ, and they have a dogmatic value as giving Scriptural testimony of the sacramental institution of the confessional.

Others refer more directly to the action of the penitent and serve as an admonition :—

I will confess against myself my injustice to the Lord. (Ps. 31 : 5.)

If we confess our sins He is faithful. (I John 1 : 9.)

Confession is made unto salvation. (Rom. 10 : 10.)

If we say we have no sin—the truth is not in us. (I John 1 : 8.)

Do not remember against me the sins of my youth. (Ps. 24 : 7.)

That sin may have an end and iniquity be abolished. (Dan. 9 : 24.)

These and similiar devices of pious zeal suggesting decorative symbols and inscriptions which illustrate the purpose and effect of sacramental ministration, give the preacher and catechist easy opportunity to explain the teaching of the Catholic Church. Besides this there is an advantage that comes to the stranger, the thoughtful visitor who strays at odd moments into the sacred precincts. To him as to the faithful the confessionals, like the walls and windows of our churches, may preach their silent doctrine of Apostolic truth.

It has become customary in the construction of confessionals to have three separate compartments, each of which closes with a door, completely shutting off the penitent from the public. This arrangement has its advantage in localities where waiting penitents are obliged to gather close around the confessional, thus interfering with the requisite privacy of the person confessing. The *crates* or wire screen should have a light (silk) cloth hanging over it on the inside (the confessor's), which, without interfering

with the sound of the voice, prevents the passing through of offensive breath. This cloth can be renewed or washed.

The custom of receiving stipends for Masses, however much urged as a practical convenience for the penitent, should be prohibited, because it leads to abuses and misapprehensions which it is far more difficult to correct than to prevent.

The ordinary principles of hygiene call for a method of ventilation which will be indicated by the location of the confessional. The compartment where the confessor sits must be accessible to fresh air, yet so as to prevent at the same time cold draughts. Hence, whilst the top of the confessional should be open, it may be necessary to protect it by a guard-board intercepting the air current from a window above it or near by. Curtains guarding the upper half in front, and shielding the priest from curious eyes, or movable (folding) shutters preventing his voice from being heard outside, are preferable to full doors closing the confessor in a box where he cannot be seen. Attention should also be paid to the convenience of the penitent in the matter of the kneeling bench and the ledge upon which he places his arms whilst making the confession.

The confessionals should be regularly cleaned; and where, as we sometimes find it, the penitent is enclosed in a separate box, this should also be open on top and well aired.

Analecta.

EX ACTIS SUMMI PONTIFICIS.

INDULG. CONCEDUNTUR PRO PIIS EXERCITATIONIBUS QUAE PERAGUNTUR PER QUINDECIM FERIAS TERTIAS IMMEDIATE PRAECEDENTES FESTUM S. DOMINICI.

PIUS PP. X.

Ad futuram rei memoriam.

Cum, sicuti accepimus, a fidelibus, ac praesertim alumnis Ordinis S. Dominici, piae exercitationes ac supplicationes per quindecim ferias tertias festum S. Patris Legiferi Dominici Confessoris immediate antecedentes fieri soleant; Nos ad augendam fidelium religionem animarumque salutem procurandam coelestibus Ecclesiae thesauris intenti, omnibus utriusque sexus Christifidelibus, vere poenitentibus et confessis ac Sacra Communione refectis, qui saltem octies piis huiusmodi exercitiis ac supplicationibus vacaverint, et Ecclesiam ubi memoratae exercitationes fient devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Praeterea fidelibus iisdem corde saltem contritis, qua vice praefatis exercitiis operam impenderint, de numero poenalium dierum in forma Ecclesiae solita ducentos expungimus. Tandem largimur fidelibus iisdem, si malint, liceat plenaria ac

partialibus his indulgentiis functorum vita labes poenasque expiare. Contrariis non obstantibus quibuscumque.

Praesentibus ad decennium tantum valituris. Volumus autem ut praesertim Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die 7 Iunii 1905.

Pontificatus Nostri anno secundo.

Pro D.no Card. MACCHI.
NIC. MARINI, *Subs.*

E S. CONGREGATIONE INDICIS.

DECRETUM.

DUO DAMNANTUR OPERA.

Feria III, die 12 Decembris, 1905.

S. Congr. Em.orum ac Rev.morum S. R. Ecclesiae Cardinalium a S.mo D.no N.ro Pio Papa X. Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano, die 12 Decembris 1905, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:—

ONIELLO LIZZOCCI, *Nuovi orizzonti filosofici, ossia avviamento a nuovi studi di filosofia.* Pistoia, G. Flori e C., 1904.

Dr. FRANCO MAGGIONI, *Questioni delicate.* Roma, Forzani e C., 1904.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

ANTONIUS VOGRINEC decreto S. Congregationis, edito die 3 Iunii 1904, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

Quibus Sanctissimo Domino Nostro Pio Papae X, per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 13 Decembris, 1905.

ANDREAS *Card.* STEINHUBER, *Praefectus.*

L. † S.

Fr. THOMAS ESSER, *Ord. Praed., a Secretis.*

Die 15 Decembris 1905 ego infrascriptus Mag. Cursorum testor supradictum decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

E S. CONGREGATIONE RITUUM.

I.

DECRETUM

QUO EDITIO VATICANA LIBRORUM CANTUS GREGORIANI TYPICA DECLARATUR.

Post Apostolicas litteras SS. D. N. Pii divina Providentia PP. X *Motu Proprio* datas die XXV Aprilis MCMIV quibus decernitur nova committenda typis Vaticanis editio librorum, cantum gregorianum S. R. Ecclesiae proprium continentium, prout ab ipsomet Pontifice restitutus fuit, Commissio Pontificia, mandata et desideria eiusdem Pontificis adimplens, ipsam editionem summo studio ac diligentia paravit, atque perfecit.

Haec vero S. Rituum Congregatio, hanc ipsam editionem uti typicam ab omnibus habendam esse declarat atque decernit; ita ut in posterum melodiae gregorianae, in futuris huiusmodi librorum editionibus contentae, praedictae typicae editioni, nihil prorsus addito, dempto vel mutato, adamussim sint conformandae, etiamsi agatur de excerptis ex libris iisdem.

Nulli tamen fas erit librorum cantus gregoriani sic restituti in totum vel ex parte editionem suscipere aut evulgare, nisi prius a S. Sede facultatem obtinuerit, normis servatis et instructionibus, quae in Decreto S. R. C. diei XI Augusti MCMV continentur.

Denique haec eadem S. Rituum Congregatio de mandato SS.mi declarat vivissimum esse eiusdem Sanctitatis Suae desiderium, quod ubique locorum Ordinarii curent, ut quilibet libri hucusque editi cantum liturgicum referentes, etiamsi quocumque pontificio privilegio muniti, aut quavis adprobatione commendati,

sensim sine sensu, quamprimum tamen, ab ecclesiis, etiam Regularium, romanum ritum sectantibus amoveantur, ita ut libri liturgici gregorianos concentus continentes ii tantummodo adhibeantur, qui, iuxta normas supradictas compositi, huic typicae editioni plane fuerint conformes.

Contrariis non obstantibus quibuscumque

Die 14 Augusti 1905.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secretarius.*

II.

DUBIUM.

CIRCA SACRA PARAMENTA ET PALLAM CALICIS IN MISSIS DEFUNCTORUM.

I. Quum in Caeremoniali Episcoporum lib. II, cap. XI n. I legatur: "Omnia paramenta, tam altaris, quam celebrantis, et ministrorum, librorum, et faldistorii sint nigra, et in his nullae imagines mortuorum, vel cruces albae ponantur," quaeritur: An in dictis paramentis repraesentari possint calvaria cum ossibus decussatis defunctorum?

II. Ex decreto S. R. C., n. 3832 *Dubiorum resolutio* 17 Iulii 1894, ad IV permittitur ut palla calicis in parte superiori sit cooperta panno serico, aut ex auro vel argento, et acu depicto, dummodo palla linea subnexa calicem cooperiat ac pars superior non sit nigri coloris, nec cum aliquo mortis signo. Quaeritur: An huiusmodi palla subnexa possit esse linum cruce munitum et subsutum, ad modum pallae, nec amovibile?

Et Sacra Rituum Congregatio pro solutione horum dubiorum rogata, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, rescribendum censuit:

Ad I. *Negative*, et servetur Caeremoniale Episcoporum, *loc. cit.*

Ad II. *Negative*, et palla subnexa, proprie dicta, sit linea, munda et facile amovibilis.

Atque ita rescripsit. Die 24 Novembris 1905.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

I.—The Sovereign Pontiff grants special indulgences to the faithful who perform certain devotions in honor of St. Dominic on the fifteen Tuesdays preceding his feast.

II.—The S. Congregation of the Index censures as unsound in doctrine and morals certain works of Lizzocci and Maggioni. Also notes the retractation of Antonio Vogrinec, formerly censured.

III.—The S. Congregation of Rites (1) commends the Vatican Edition of the Liturgical Chant Books. (2) Declares the use of certain ornamented vestments and altar linens unlawful.

FOREIGN PRIESTS RESIDENT IN ROME.

Those who are familiar with the numerous clerical centres of activity that group themselves necessarily about the supreme ecclesiastical court of Catholic Christendom in Rome, know what a complex system of discipline and international relationship the Holy See has to deal with. It is not simply a question of organizing a well-equipped body of officials in control of the legislative and disciplinary jurisdiction of the immense church government involving the care of manifold spiritual and temporal interests; it is a matter also of contentious and economical tribunals, involving decisions about orthodoxy, and ceremonial, and personal morals, and incriminations, and boundaries, and limitations of authority in a thousand different fields of that mixed spiritual and temporal world which constitute the great trial of religion in the Church.

So it happens perforce that in Rome one will meet with men from every clime who are not part of the legitimate official machinery of the Church in its external order, but who go there to get either "rights," or "revenge," or "privileges," or "promises;"

or they come merely as observers who hope to gather knowledge of all these things either because their duties oblige them to attend to such; or because a subtle curiosity impels them to take part in schemes and plays of human passion; or because friendship calls for an assertive championing of others' rights or privileges or hopes.

As a result there are or were to be found in the city of Rome numerous clerics who carried personal briefs or no briefs, who spent much time in "lobbying" and soliciting in the ante-chambers of curial lords and in the closets of secretaries and *minutanti*, there being always counter-agencies that created delays and the proverbial long waitings for results, or even assurances from the porters and *diavolos* who guard the gates that swing on the great hinges. The transition from "lobbying" to loafing is more consistent in clerical activity than in etymology, and hence the noxious nuisance of idleness and gossip kept smoothly running in double harness by the subdued incentives of espionage and *mancia*, which jars upon the sense of the unsuspecting visitor who sees so much in the Holy City that draws forth his reverence and love for the Spouse of Christ whom he has learnt to regard as his mother.

The Sovereign Pontiffs who recognized this condition have from time to time sought to regulate the influx and influence of this element in Rome, so as to limit what must be regarded as a necessary evil in every government centre, to its least proportions. Leo XIII in 1890, and the S. C. of the Council in 1894, issued rules to be observed, tending toward a reform of the abuses induced by the above-mentioned conflux of foreign elements around the curial centres of Rome. But traditions are not easily undone by the promulgation of laws, however good. The law obtains its practical sanction through the vigilant control which guards its actual enforcement.

Pius X has shown what strikes one as a singular trait in so gentle a pope. The strong mind of the legislator directs the strong hand of the executive, no less firm because so considerately mild. His indulgence is all in the manner; it does not dispense from one iota of observance of the law; but, in pointing the way with steady consistency, it allows the necessary time, the

needful shaping of the means to reach the end. The Pontiff is relentless of his purpose all the same; steadily, through byways when the straight path is impeded, he urges and keeps his eye on the moving wheels, and his hand gently but ceaselessly pressing on the propelling lever. It is a wonderful manifestation—this succession of Sovereign Pontiffs, each doing a separate part of the great work of reform in the Church—of the Divine guidance of St. Peter's bark amid the dangers from within and without.

Pius X has not contented himself with appealing to the legislation of the past, however venerable; he has given new credit to authority, and a new impulse to obedience, by issuing his ordinances on this matter with the force of present vigilance. We briefly append the new regulations. They are addressed directly to the Cardinal Vicar of Rome who is to act upon them, but they need be known outside Rome to save inconvenience to travellers who wish to sojourn in the Holy City.

Priests who propose to take up *permanent* residence in Rome must, in applying to the *Cardinal Vicar* (Cardinal Pietro Respighi), immediately on their arrival in the Holy City, present their request and pertinent credentials, together with a letter from their bishop, explicitly stating not only his sanction but his judgment concerning the motives that prompt the application for permanent residence in Rome. In all such cases the Sovereign Pontiff reserves to himself the final decision as to whether such permission is to be granted.

Priests from abroad, who propose to take up *temporary residence* in Rome, are obliged to present themselves at the office of the Vicariate, together with a letter from their Ordinary explicitly stating the *object* of their visit to Rome, and the *length of time* during which they are permitted to be absent from their own diocese. This *leave of absence is to be limited* to three months for priests of Italian dioceses, and *to six months* for priests from abroad. Where prolongation of absence is desired it must invariably be obtained from the Ordinary.

The domicile or residence which a priest selects for his sojourn in Rome must have the approval of the Vicariate.

Neglect of the prescribed regulations brings with it immediate privation of the privilege to say Mass in the Holy City, and information given to the Ordinary to this effect.

Appointments or claims to benefices and official positions of any kind, implying prolonged residence in Rome, are absolutely and in every case void unless formally sanctioned by the Roman Vicariate. Such clerics as are at present in actual possession of benefices or offices, and have held the same for at least ten years (not including the time of study during which they qualified for the same), may with the consent of their Ordinaries, and the permission of the Cardinal Vicar, continue to reside in Rome. All other priests are obliged to return to their own dioceses or find elsewhere a proper field of labor, for which the consent of their respective bishops is required.

These injunctions, says the Sovereign Pontiff, are to be carried out in every detail.

FATHER REILLY ON FATHER LAGRANGE'S TRUE OPINIONS AND THEIR TRUE VALUE.

The subject of dispute is still Father Lagrange's syllogistic series: "God teaches everything that is taught in the Bible; but He teaches nothing therein except what is taught by the inspired writer; and the latter teaches only what he wishes to teach." In the June number of the REVIEW (pp. 647 ff.) we stated (1) that the series is applicable only to truths taught in the Bible; (2) that its *Minor Premise* is false; (3) that its *Subsumed Minor Premise* may be distinguished.

1. Father Reilly grants "that the result of the principles at stake is the division of all Biblical truths into two grand classes: truths *taught* and truths *not taught*" (February, p. 181); moreover, Fr. Reilly agrees with us as to the meaning of the word *teaching;* we differ only with regard to Fr. Lagrange's opinion as to the extent of Biblical truths that are taught. Fr. Reilly reckons among the latter class, historical and scientific truths closely connected with revealed truth; but he does not make it clear that they satisfy the definition of teaching, in other words, that the three elements implied in the word teaching are verified in historical and scientific truths closely connected with revealed truth. Again, Fr. Reilly's explanation of the phrase *des vérités révélées et des faits historiques connexes* is not quite satisfactory. The expression

"living beings and substances closely connected with them" seems to implicitly deny life to the "substances closely connected with living beings"; are we wrong then in our belief that the phrase *des vérités révélées et des faits historiques connexes* implicitly denies revelation to the *faits historiques connexes?* And if they are not revealed, they cannot be said to be taught in the Bible.

2. Against Fr. Lagrange's statement that God teaches nothing in the Bible except what is taught by the inspired writer, we offerered two exceptions: (*a*) God teaches the truth conveyed in the typical sense, and the sacred writer does not necessarily intend it. (*b*) The arguments advanced by Dr. MacDonald in the *Irish Ecclesiastical Record* for April, 1905 (p. 343).

(*a*) Fr. Reilly answers to our first exception that "God teaches the typical sense only in those passages where the sacred writer intentionally describes the type *as a type.*" He refers us to the October number of the REVIEW for illustrations. But in these illustrations we find only God's manifestation of the typical meaning contained in the divers Old Testament passages. The typical sense was really present in these passages before, just as Caiaphas really prophesied before St. John wrote: "And this he spoke not of himself, but being the high priest of that year, he prophesied that Jesus should die for the nation" (John 11: 51).

(*b*) In dealing with Dr. MacDonald's arguments, Fr. Reilly represents us as urging "the impossibility . . . that the inspired authors mentioned should insert into their writings 'ideas and views contrary to the true sense of Scripture.'" We never urged this impossibility; we did not even state it. But Dr. MacDonald urged the questions, whether the Old Testament prophets always understood their Messianic prophecies in their true sense when they treated of the glory of the Messias, and whether St. Matthew and St. Luke understood their eschatological passages in the sense which God intended to convey therein. Fr. Reilly first answered (October, p. 426) that "a man can teach a truth without himself grasping its full significance;" and when we urged that in the case of the prophets and the above-named evangelists the question is not whether they grasped the truth more or less fully, but whether they grasped the truth at all or adhered to ideas contrary to the true sense of Scripture, Fr. Reilly found it utterly

impossible to see the bearing of all this on the matter involved. He told us that "from the beginning to the end of our defence the phrase 'contrary to the true sense of Scripture,' and the solitary word 'contrary' cannot be found."

3. Father Reilly now admits the completeness of our distinction of Fr. Lagrange's *Subsumed Minor Premise*. If in certain passages this distinction gives rise to the doubt whether an inspired writer actually teaches, this doubt is not limited to the case of inspired authors. The student of profane works labors under even greater difficulties.

4. A few words as to Fr. Billot's three statements: (*a*) Fr. Reilly's misunderstanding of Fr. Billot's thesis expressed in the form employed by its author, rendered it necessary to modify the form; the change was more than "prudent and opportune." [1] (*b*) Fr. Reilly tries to supplement his first answer to Fr. Billot's second statement that Biblical writers did not choose their own literary form. His endeavor is praiseworthy, but unfortunate from more than one point of view.[2] (*c*) Fr. Reilly is mistaken in his statement that no argument is added to Fr. Billot's third thesis; he will see his mistake if he will read the thesis as expressed in the *Note* on page 185 of the February number of the REVIEW.

[1] Fr. Reilly's claim that he understood Fr. Billot's first thesis even in the *Reply* published in the October issue of the REVIEW is not borne out by his proof. Divine help, and divine light exercising "its influence upon the entire work of the writer, even on the choice of words," so that "everything will be made better," do not necessarily change authors into instrumental writers. —— By a singular inadvertence Fr. Reilly in his text, p. 185, suggests that our expression of Fr. Billot's first thesis runs, Sacred writers are authors like profane authors, neither more nor less; in his *Note* he gives the correct expression: "It is false that the sacred writers are authors like profane authors, neither more nor less."—Again, Fr. Reilly considers "unillumined" a "word that needs to be explained;" Worcester's English Dictionary or the Standard Dictionary will furnish the desired information. —— Is Fr. Reilly in earnest when he intimates that one principle cannot give birth to several conclusions? —— Finally, Fr. Reilly's humor expressed in connexion with the phrase "contrary sense" would be better appreciated if he had told his readers the source of the phrase.

[2] Father Reilly writes: "If the Fathers of the Church, like St. Augustine, accepted the opening chapters of Genesis as real history, they also accepted the legends of 'the Nations' as real history, except when those legends were mythological." Does not this prove that the Fathers did not know such a thing as a "mixed primitive, legendary, and historical sense?" What is true of the Fathers, is true of the earlier writers; and it is only reasonable to suppose that the inspired writers did not choose a literary form unknown to them.

DUPLICATION AND THE FAST.

I.

To the Editor of THE ECCLESIASTICAL REVIEW:—

Most American mission-priests will say Amen to everything in Father Cologan's manly argument for dispensing them, when they have to duplicate, from the ante-missal fast. Every one of us who has had to duplicate can bear testimony to the truth of what he says, and thousands of our contemporaries, could they but rise from their untimely graves, would support the witness.

Things are very different here and in the British Isles from what they are in certain parts of southern Europe where the clergy, as a rule, eat no more, day by day, throughout the year, than those of ourselves who feel bound to fast, do during Lent. The average supper of priests in those parts is not as heavy as our breakfast, and though these South European priests break their morning fast with a cup of coffee and a morsel of bread at half-past seven or so, they do not breakfast till eleven or later; so that a late Mass as we have it, or a duplication, if they ever have such a thing, is a very slight *incommodum* for them. As for saying two Masses and giving an instruction at both, or even singing a single Mass and preaching thereat, I think they would be astonished at the mere suggestion of it.

Many years ago an American Propagandist, writing one of his biennial letters to the Sacred Congregation, set forth, as doubtless did occasionally many of his college-mates, most of Father Cologan's arguments. The Cardinal Prefect did him the honor of replying, but only encouraged him to bear with the difficulties of his position. There is no doubt that our Holy Mother the Church sets great store by this fast, as Father Cologan shows, although she dispenses from it too, as your readers may see for themselves if they consult amongst others, St. Thomas, p. 3, a. 80; and Ferrari's *Eucharistia* a. 1, n. 81, and *Missæ Sacrificium*, a. 11.

Father Cologan is very wise in excluding intoxicants of all kinds, whether alcoholic or other, from the concession respectfully proposed to the Holy See, and I will add nothing else but a little incident that occurred not long since.

Talking one day with a lonely country pastor whose whole week's work was of necessity crowded into Sunday, I expressed doubt about a man so circumstanced being able to preach, as our excellent custom is, at both Masses, or at least at the late one. "Father," he replied very shortly, "they don't preach." Of course that very strong word "feeble" used by your author to designate the performance of such a poor celebrant, it were nonsense to connect with effective preaching; at least unless one has in mind the Blessed Curé d'Ars, and of course it is hardly likely that he will be cited as an example.

EDWARD MCSWEENY.

Mount St. Mary's, Maryland.

II.

With your permission, I would rise to remark that Father Cologan's plea, in the last issue of the REVIEW, for a modification of the Eucharistic fast, appears to me to be a weak proposal to surrender the last entrenchment to the enemy. The law of fast and abstinence has been so relaxed and pared down by the Church in our day that one would expect to hear a protest against further relaxations rather than a plea for more dispensations.

We learn from the Old and New Testaments and the history of the Church, that fast and abstinence is the very best means of promoting spiritual strength, and the best preparation for effective spiritual work; and Father Cologan's argument, that an empty stomach is responsible for an empty sermon, sounds like an echo of the "Reformation." Many of us, no doubt, preach occasionally empty sermons; but let us be frank enough to attribute it to an empty head and an empty heart rather than an empty stomach. A sermon that depends on a full stomach for its effectiveness may increase the church revenue, but it will not people Heaven with saints.

I never found fasting and duplicating such a great hardship. After thirteen years on country missions, duplicating and driving from ten to twenty miles on Sundays, I am stronger and healthier than when I began. True, I occasionally had a slight headache from fasting; but then I have had headaches, and I have known

other priests to have had headaches, from causes other than fasting. I have endured more physical hardships in one year earning my bread in the world than in five years of my priesthood. The world is getting more effeminate every day. We flatter ourselves with the notion that we are martyrs to duty, while poor laboring men in the world patiently endure fivefold the hardships that we do.

The theory that fasting shortens the life of the priest can hardly be demonstrated by external evidence. In any assemblage of priests the external evidence of fasting is not marked. We are, to all outward appearance, a well-fed and well-groomed class. If the percentage of deaths in our ranks is high, the cause, or causes, must be sought elsewhere. I am persuaded that the priests who fast most and do most missionary work are the longest livers. "Not by bread alone doth man live," etc.

RUSTICUS PITTSBURGENSIS.

BURIAL OF NON-CATHOLICS IN CATHOLIC FAMILY VAULTS.

Qu. My mind is not clear in regard to the meaning of the following words of the Second Plenary Council of Baltimore: "Ex mente Sedis Apos. toleratur ut in sepulchris gentilitiis quae videlicet privata ac peculiaria pro Catholicis laicorum familiis aedificantur, cognatorum et affinium etiam acatholicorum corpora tumulentur." 1. Does this mean that Catholics who own a family vault, or tomb, in a consecrated cemetery, possess the right of burial therein for their Protestant kindred? 2. Has the local Ordinary to allow a Protestant whose wife and children are Catholics, to be buried in their family plot in the Catholic cemetery? I have been hard pressed on this subject, but I feel that I have no power to grant the petition.

Of course, if this request—No. 2—is granted in one case, it will soon become general.

ORDINARIUS.

Resp. It can hardly be said that Catholics who own a family vault or tomb in a consecrated cemetery have a *right* to bury their Protestant relatives in the same. A right might be secured by appeal to civil authority in cases where the rules and regula-

tions governing the management of a consecrated cemetery are not sufficiently explicit to make the exclusion of non-Catholics a condition of purchase or ownership. Again, the custom of blessing only the individual graves of those buried in a cemetery owned by a Catholic parish or corporation, might secure such a right for non-Catholic relatives of Catholics who have ownership in a cemetery. Apart from these conditions, the Church does not recognize the right to bury in ground consecrated for her faithful anyone who does not profess to belong to her communion. But she tolerates the burial of non-Catholics in such ground under certain conditions, and this from motives of public peace, as set forth in the decree of the Council referred to.

According to an interpretation of the Sacred Office (January 4, 1888), the permission implied in this decree (Tit. VII, n. 389), is to be used at the discretion of the Ordinary. This means that, when a refusal to permit the burial of non-Catholic relatives (by blood or by marriage) in the family sepulchre of Catholics is certain to provoke scandal and serious trouble (*scandalum et periculum*), the bishop may tolerate such burial, in order to prevent greater evil.

This interpretation rests upon a previous declaration of the S. Office (August 16, 1781) in which the bishop is advised to uphold the laws of the Catholic Church in this matter, yet in such a way as not to arouse strife and public scandal: "Pro sua prudentia et zelo curet ut cuncta fiant ad normam SS. Canonum; quatenus vero absque scandalo id obtineri non possit, tolerari posse quae Episcopus exponit in sua relatione." Similar decisions were rendered in doubts proposed by the missionaries in the East (April 13, 1853), and by the Archbishop of Vienna (March 30, 1859):—

> Utrum acatholici ratione vinculi consanguinitatis, seu matrimonii, interri licite possint sepulchro gentilitio familiarum catholicarum.—*Resp.* Curent Episcopi totis viribus ut cuncta fiant ad normam sacrorum canonum; quatenus vero absque scandalo et periculo id obtineri non possit, tolerari posse.

The annotator of the *Collect.* S. Congreg. de Prop., referring to the decree of the Council of Baltimore, emphasizes the fact that the permission here spoken of is a "tolerantia mere passiva ad praecavenda majora mala." (N. 1603.)

That there is only question of consecrated cemeteries or sepulchres is plain; and it is equally plain that the name "sepulchra gentilitia" is not to be understood of funeral chapels or mausoleums only, but of private family burial-places in general, since the principle which differentiates the two in Europe is hardly recognized in the United States.

From the context of the paragraph on this subject in the Council of Baltimore, to which we must refer the reader, it would seem clear that when there is a doubt whether we should give burial in Catholic cemeteries to those who appear unworthy by reason of their not having professed the Catholic faith, or not having led a good life to the last, we are to lean toward kindness and mercy. And this principle is to be respected by the responsible pastor even when he is obliged to act without the judgment of his bishop, that is, whenever he is prevented from consulting the latter.

But what of the apparently well-founded objection that this request, if granted in one case, is likely to induce a general neglect of the ecclesiastical legislation forbidding burial of non-Catholics in consecrated ground? May the bishop reasonably refuse to grant to others what he grants in one case; and is not a seemingly arbitrary discrimination likely to weaken the respect for law and authority?

The answer to these questions would, undoubtedly, be affirmative, if this were a question of privileges or favors or rights based on equal merits; but it is in reality a question of concessions forced upon the ecclesiastical superior by reasons which urge him to prevent strife and animosity. In regard to the ordinances and discipline of the Church, he must assume that the people of his flock think and feel with him; that therefore they not only approve of the law which allows a blessed tomb to him only who in life showed that he esteemed and coveted such a blessing, but that their esteem for the privileges which they enjoy as members of the Church would make them abhor any misuse of these as a violation of the sacredness of God's house and gifts. And the tribunals of the Church take for granted that this is the mind of the faithful and, where it is not, that the bishop will instruct and lead his flock to the understanding and acting out of this view.

Thus a good Catholic would not ask that the divine law, excluding from the communion of God's Church those who care nothing for the privilege of belonging to it, should be abrogated for the sake of relationship or affinity. They understand perfectly well that the Founder of our holy religion has said, and that we must believe and act upon the principle, that "he who loves father or mother more than Me is not worthy of Me" (Matt. 10: 37).

And they understand, too, that if the Father of the flock yields to the blind and unreasonable claims of family attachment of any member, he does so not because he would favor an individual by making void a law which, whilst it safeguards good order and religious observance, is not itself a divine law defining right and wrong, but only because he finds it necessary for the sake of good order to suspend in an exceptional case a disciplinary law ordinarily helpful to salvation.

The fact that our people are often ignorant of the spirit of Church legislation and its meaning is one reason why they are easily scandalized by the concessions made to the weakness of those who are not only ignorant of their faith, but also lax in its traditional practice. This ignorance will, however, be removed by timely and proper instruction; in which case Catholics, instead of being scandalized, will compassionate those in whose behalf the pastors of the Church are forced to be lenient; nor will they ask similar concessions, if they realize that these are granted not as a privilege, but out of pity for the weakness of those who demand it under threat of disturbing peace and charity in the Christian community.

What has been said of non-Catholics should be applicable also for analogous reasons in the case of children who die without baptism through no fault of the parents or guardians.

THE SACRIFICE OF THE NEW LAW.

To the Editor of THE ECCLESIASTICAL REVIEW:—

To deal fully with all the issues raised by Dr. Cronin's keen but courteous rejoinder would be to trespass unduly on your space. I will therefore confine myself to the salient points.

The fundamental difference between him and me touches the *ratio formalis*, or formal constituent, of sacrifice. I hold this to be the sacrificial destruction of the Victim; he places it in the sensible oblation. In doing so he parts company with the *schola theologorum* who find the *ratio formalis* of the Mass in the mystic or moral immolation of the Victim.

In every sacrifice we distinguish (1) priest, (2) victim, (3) *that which is done to the victim;* for, as St. Thomas observes, "That is properly a sacrifice when something is done to the thing offered" (2^a 2^{ae}, q. 85, a. 3, ad 3^{um}). That which is done to the thing offered is the formal constituent of sacrifice, and, of course, belongs to the essence as the distinctive and determining part of it. Since then the Mass is in essence the same as the Sacrifice of the Cross, it follows necessarily that the formal constituent is the same.

The teaching of the Church is not merely that Priest and Victim are the same in the Mass as on Calvary, but that the Sacrifice is the same. Now the sacrifice includes priest, victim, and sacrificial action, the last being the constituent element of it.

To say that the Mass is really the same as the Sacrifice of the Cross, and really other than it; that they are really one and the same Sacrifice, and really two sacrifices, is, it seems to me, either to say contradictory things, or to juggle with words. Both contradictories cannot be true in the formal sense. But the formal meaning of a word is the proper meaning of it. Thus the formal meaning of "a contract" is the agreement between the parties, not the thing on which they agree; and the formal meaning of "an almsdeed" is the giving of alms, not the giver, nor the getter, nor yet the alms itself. And so the formal meaning of "a sacrifice" is not the victim, nor the priest, but the sacrificial action.

When, therefore, in answer to the question, *Is the Mass the same sacrifice as that of Calvary?* the child is taught to say, *Yes, the Mass is the same sacrifice as that of Calvary*, either the answer is true in the formal sense, or it is not. If it is, then, properly speaking, the Mass is not other than the Sacrifice of Calvary, nor are they two sacrifices. If it is not, all our catechisms should be revised, beginning with the Catechism of the Council of Trent.

"[The Sacrifice of the Cross] is not the sacrifice of the New

Law. That is the Mass." Is this consonant with the tradition of the Church Catholic? I cannot think so. To me it seems a novel doctrine. St. Augustine says the Sacrifice of our Ransom was offered up for the soul of Monica. Are we to say that it wasn't?—that it was the sacrifice of the New Law, but not the Sacrifice of our Ransom?

The Council of Trent did not define the nature of the Eucharistic Sacrifice. This did not come within the scope of its decree. It did but declare as of faith, against the heretical denials of the day, that the Mass is a true, proper, and propitiatory sacrifice; that the Priest and Victim of Calvary are its Priest and Victim; that having no sacrificial fruits of its own, it does but apply to men the fruits of the Sacrifice once offered; that to the latter, therefore, it is not derogatory. When the Council speaks of the Mass as "this" and of the Cross as "that" sacrifice, it does but condescend to human modes of conceiving and speaking of things, and apply to things eternal the language of things that are in space and time. It does this without implying that they are really two sacrifices. Outwardly, they are two; inwardly, they are one. Hence the Council says the Mass "represents," i. e., not only "images" but "presents again" the Sacrifice of Calvary, as appears from the words in which the Catechism of the Council reproduces the Council's teaching—"quo cruentum illud semel in cruce paulo post immolandum instauraretur," i. e., "should be set up again," "restored," "renewed." Hence also it makes the two "differ *only* in the *manner* of offering," which implies a difference, not in essence, but in accidental forms; not in the sacrificial action, which is one in both, but in its outward circumstances and manifestations. Hence, in fine, it declares that the Mass "is that Sacrifice which was shadowed forth by the various typical sacrifices of the Law and of the time before the Law," which can be true only on condition of the formal identity of the Mass with the Sacrifice of Calvary.

That the essential act of Christ's Sacrifice on Calvary was the loud cry with which He gave up the ghost, is a novel, and, I think, altogether singular view. At best the cry could be the sensible oblation of the Victim only in a constructive sense; and the construction is more than questionable. Surely our Lord's cry must

be construed as signifying the *voluntary* rather than the *sacrificial* character of His death, in that He thereby showed His power to conserve His life though He did in fact lay it down. This is the way St. Thomas interprets it, when he finds it to be "*divinae virtutis indicium . . . clamantem* expirare." A sensible oblation is one that is sensibly manifest, whereas our Lord's cry was not sensibly manifest as an oblation, nor even as an indication that He laid down His life of His own free act; for this is but an inference drawn by reason from it. A theory that is driven into interpreting the cry with which the Divine Victim expired on Calvary as the sensible oblation of the Sacrifice, is in dire straits. The inner act of Christ's will, which was what St. Augustine calls the "invisible sacrifice," was past all doubt to *give His life a ransom for many.* This was the essential act of His "invisible sacrifice." What, then, was the essential act of the "visible sacrifice"? Surely no other than the visible accomplishment of His will, that is, the actual laying down of His life for us. This, and no other than this, was the practical expression and proof of His devotion—"*invisibilis sacrificii sacramentum.*" The outer act must correspond to the inner and be the concrete realization of it.

Suppose that loud cry had not been uttered by the dying Victim, would He still be Victim and His death on Calvary a true Sacrifice? Not if the cry was the essential act of His Sacrifice. But the human race will answer the question in the affirmative; for by the common consent of mankind, theorists apart, a sacrifice is offered when the victim is immolated. It is not wise nor well to make a hobby of theory, and ride it to death.

It is Catholic doctrine that the Sacrifice of the Cross is renewed in the Mass, that is to say, offered anew on our altars. How can the view considered above be made to fit in with this doctrine? If the essential act of that Sacrifice was the loud cry of the dying Victim, plainly it never has been, and never can be, renewed in this world. The sensible oblation of Christ's Sacrifice He made at the Last Supper, when He said, "This is My Body," "This is My Blood of the New Testament which shall be shed for many unto remission of sins." It is these divine words, still spoken in the Mass, which renew for us His Sacrifice, or, as St. Chrysostom puts it, "once spoken, from that time to the present and unto His

coming perfect the Sacrifice on every altar" (*Hom. in Prod. Judae*, n. 6). What sacrifice? The Sacrifice of Calvary, as the same Saint elsewhere says, "that Sacrifice which cleanses us. That same Sacrifice do we also offer up now which was then offered up —that Sacrifice which cannot be exhausted" (*In Heb.* hom. 17, n. 3).[1]

When I say "The essentially sacerdotal act is . . . the offering of God of the victim slain," I use "essential" in the sense of "absolutely requisite," and the meaning is not that the act of offering by itself is the formal constituent of sacrifice, but that it is absolutely requisite to the being of sacrifice that the priest, and not some one in place of the priest, should offer the sacrifice. The immolation, or sacrificial destruction, of the victim is the formal constituent of sacrifice. But the destruction, when wrought by other than the priest, is sacrificial only in so far as it is willed by the priest. And this is what St. Thomas means, when he says: "Alio modo potest considerari occisio Christi per comparationem ad voluntatem patientis, qui voluntarie se obtulit passioni; et ex hac parte habet rationem hostiae." Note that he says, "per comparationem ad *voluntatem* patientis," not "ad voluntatem patientis *signo sensibili manifestatam*," and that he says "*occisio* Christi . . . habet rationem hostiae," not "*oblatio sensibilis Christi occisi*," which shows that, in the mind of St. Thomas, the essential act of the Sacrifice of Calvary was not the sensible offering of the death there undergone, but the death itself as voluntarily undergone. The Action of Christ in freely offering Himself after a sensible manner at the Last Supper, and the Passion which straightway followed that Action and came about in virtue of it, coalesce into the Christian Passover, the one and abiding Sacrifice of the New Law.

Sacrificial destruction may be considered (1) on the part of the priest, in which sense it is active, and (2) on the part of the victim, in which sense it is passive. Plainly the sacrificial destruction on Calvary, taken in this latter sense, can not be renewed except "in mystery." But in this sense it is not the formal act of sacrifice; it is the result of the formal act; it is, as St. Thomas has it,

[1] For the development of this and other points the reader is referred to Chapter III of *The Sacrifice of the Mass*, by the present writer (The C. P. A. Publishing Company, New York).

the thing done to the victim, not *the doing* of that thing. Again, the doing of the thing may be viewed (1) as a physical act, (2) as a moral act. Now it is not precisely as a physical act that destruction is sacrificial, but rather as willed by the priest and directed to the worship of God, the expiation of sin, etc.—i. e., as a moral act. It is this moral act—the act of Christ as Priest forever after the order of Melchisedech, which was put forth once for all and sensibly expressed in the upper room, and which brought about the bloody immolation on Calvary—it is this act, I say, which is the formal constituent of His Sacrifice and perfects it on our altars. For as, on the one hand, the death of Christ once undergone has, in the words of St. Thomas, "an everlasting power of sanctifying," so has the will of Christ once sensibly expressed an everlasting power of "restoring all things in Christ"—of restoring to earth once more, by the consecration of bread and wine, the Victim of Calvary, which is no other than Christ Himself, for He is at once the Priest and the Victim of His Sacrifice.

I do not dream of denying that the celebration of the Holy Eucharist contains in itself all the elements that are necessary and sufficient to constitute a real and true sacrifice. That way lies heresy. What I deny is that the Holy Eucharist as a sacrifice is other than the Sacrifice of Calvary, and that, apart from and independently of the Sacrifice of Calvary, it has within itself all the elements of a real sacrifice. The Mass even as to its external rite is a sensible oblation, but this sensible oblation is nothing in itself apart from the invisible High Priest, and the invisible Victim, and the invisible working of the divine power in the moment of consecration. These are the elements that make up the inner essence of the Holy Mass, and these are the same on the altar as in the upper room and on Calvary. "Thus is the Mass at one and the same time a relative and an absolute sacrifice; relative, in so far as it is commemorative and symbolical; absolute, inasmuch as it is in fact the self-same Sacrifice as that of the Cross. But because the outward rite and ceremonies do not affect the inner essence of sacrifice, the Mass is, properly speaking, an absolute rather than a relative sacrifice."[2]

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[2] *The Sacrifice of the Mass*, p. 91.

CAN THE PRIEST BAPTIZING BE SPONSOR FOR THE CATECHUMEN?

Qu. Is a priest who baptizes a catechumen permitted to act as sponsor for the same? It sometimes happens that a priest baptizing is asked to be godfather for the converts whom he has instructed, as also for little children whom the parents want to dedicate to the altar in the hope of having them become priests or religious.

Resp. There is no explicit law prohibiting the priest who performs the baptismal rite from acting also as sponsor, that is to say, of assuming the responsibility of a sponsor, although in that case he should ordinarily have to have a proxy who holds or places his hand on the child in token of the sponsorship. The Church excludes from this office of sponsor only religious, who have left the freedom of the world and might not therefore be able to fulfil the duties devolving upon god-parents; also the husband or wife in each other's regard, and the parents in respect to the child; and finally those whose moral condition would render them ill-fitted to fulfil the obligation of true sponsors.

Nevertheless there is an implied exclusion of the priest who performs the rite of baptism, from the office of sponsorship; first of all because the duty of caring for the spiritual and temporal welfare of the child belongs to him already, under the title of pastor, at least so far as it cannot be said to be supplied by other persons who take the place of the pastor or priest baptizing, within his proper jurisdiction. Secondly, the Church directs that when it is impossible to find a sponsor for a child to be baptized, the priest may baptize it (solemnly) without any sponsor. "Si patrini haberi non possunt, absque patrinis non necessariis necessarium Baptisma conferendum." (S. C. Prop. 1 Apr. 1816; Coll. n. 618.) This declaration seems to indicate that the ministration of Baptism without a sponsor is preferable to having for a sponsor the priest who administers baptism.

CATHOLICS AND BERNARD SHAW'S WRITINGS.

Qu. Would you kindly advise me what attitude a Catholic librarian, on whom the choice of books for a parish library devolves, is to take

toward such works as Bernard Shaw's play, *Mrs. Warren's Profession*. I understand that there are Catholic priests who hold that the general effect of these writings is for good, inasmuch as they present the repellent features and noxious results of vice in such a way as to create a disgust for it in the reader or beholder. I confess that the distinction between "unmoral" and "immoral" which is used to justify the recommendation does not appeal to me, nor will it, I imagine, satisfy any practical Catholic of the old school of philosophy which taught our children to shun the companionship of evil because its example was hitherto supposed to be corrupting.

We have not read Mr. Shaw's books, neither have we seen any of his plays But from the criticisms which the productions have received at the hand of reviewers who as a rule stand for sound thought and good morals in literature and the drama, we are authorized to conclude that the realism which George Bernard Shaw makes the subject and topic of his art produces anything but a healthy moral atmosphere even in the reaction which is supposed to arise in the mind from the revolting pictures of vicious misery drawn by him.

Resp. It is a shallow argument in favor of such art to say that the sight of the penalty which grows out of and follows upon sin, when presented in all its harrowing colors, is sure to inspire a dread of the sin which causes it, akin to that which arises from the fear of God's justice, since the latter is the beginning of wisdom. Fear of the penalty which sin brings upon the soul retains its full possession of conviction and will only in the absence of actual temptation. In proportion as the temptation lays its hold upon the imagination, and the sense of its pleasurable excitement becomes more vivid, it steals away the judgment and overpowers the will. Hence the wise adage that to play with danger is to perish therein. An author who undertakes to arouse the sensuous instincts by the presentation of lewd intercourse, hoping that the loathsome effects to which uncontrolled passion must needs lead will produce a virtuous aim, simply shows either that he does not understand the full play of the human heart, or suggests that he is merely palliating his search for the debasing uses of life by an attempt to find an excusable motive.

No sensible educator will endorse the fallacy that disgust

arising from the contemplation of sin in its most revolting results is akin to the virtue that shuns sin from motives of religious fear or love. They may be as far apart as pride is from humility or as despair is from trustful repentance. At all events, in the warfare which the soul wages for the mastery of right over wrong, of good over evil, the precept of avoiding the allurements of sin is of paramount importance, and it is folly to invite the contemplation of vice for the purpose of seeing it punished. What the poet has said—

> Vice is a monster of such frightful mien
> That to be hated needs but to be seen;
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace—

is merely common sense, and not only the experience but the instincts of sound religious faith will bid us flee the sight of sin, even whilst we are careful to realize its existence, so that we may be armed against it when it confronts us.

FRAUDULENT SALESMEN PREYING UPON THE CLERGY.

An experienced pastor writes us an interesting account of the manner in which he discovered and traced the tricks of a company of imposters who had succeeded in swindling different priests throughout the State, obtaining both money and old church metal in exchange for new chalices which on close examination proved to be cheap gilded ware unfit for use in the service of the altar.

The usual play was this: A respectably-dressed agent, suggestive of the Jewish type of merchant, would leave his card as representative of a Standard Plating and Manufacturing Company in some large city somewhat distant from the field of operation. His purpose in calling was ostensibly to solicit the pastor's custom for repairing the sacred vessels. He would casually offer samples of new chalices, etc., which he might be disposed to sell, taking the old altar vessels in exchange as part payment. Being in possession of some signed references from well-known pastors, as a guarantee of honesty, he has little difficulty, as a rule, in concluding a bargain, receiving cash payment for the goods sold in

addition to the exchange, and carrying off some old church vessels for the purpose of having them regilt or repaired. When the priest, finding on closer examination that the new purchase is simply a worthless piece of base metal, washed with gold, institutes inquiry about "the firm" he learns that to the address given answers a room occupied by an uncertain individual who pretends to receive the mail for the "Plating Company," and to "take orders," whilst the supposed "company" is absent in the West soliciting trade. Inquiry at some reputable credit bureau reveals the fact that the "Plating and Manufacturing Company" is not listed or incorporated, and has no financial standing.

All this is an old story which has appeared, as a matter of caution, in numerous Catholic journals and also in these pages long ago. Nevertheless it still costs priests in many places a goodly sum of money to realize the truth of it.

Ascetical writers tell us that there are three evil spirits that pursue and tempt a man during life. We believe that there are four, and that they are specially set to persecute the Catholic clergy. They appear under the guise of either Kentuckian whiskey dealers who send out circulars offering "special rates;" or travelling book agents who make you sign a subscription agreement on things *to be* published; or solicitors for mining stock and investment companies; or, lastly, the plating and manufacturing geniuses above described.

Since the priests whom these moving spirits overcome are not likely to be assiduous readers of the REVIEW, it is useless to say more about the matter here.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

THE present-day importance of Bible Study shows itself in the fact that there is a continuous flow of literature dealing not merely with the Sacred Scriptures, but also with their collateral and introductory questions. We shall give a brief survey of the publications belonging to this kind of Biblical research.

Collateral Questions.—We may divide the Collateral Questions into general, linguistic, historical, and archeological. It is true that some of the recent publications touch upon several of these headings, but usually in such a way as to emphasize one of them in a special manner.

1. General Questions.—Prof. Theod. Zahn has written a series of articles entitled *Neue Funde aus der alten Kirche*,[1] in which he deals with the papyri found by Messrs. Grenfell and Hunt. He considers successively the fragments of the Epistle to the Hebrews, the fragment of a lost gospel, some new Sayings of Jesus, the Gospel-canon as the subject of catechetical instruction, a fragment of St. Clement's Hypotyposes, and an old commentary on the First Gospel. Zahn is quite sure that the lost gospel has not been taken from the Gospel according to the Egyptians, and that it betrays a most artificial and secondary composition. The first of the Sayings of Jesus he believes to be directly or indirectly derived from the Gospel according to the Hebrews.—Some of the most noted German Biblicists constitute what may be called a School of the History of Religion; men like Bousset, Wernle, v. Dobschütz, H. Holtzmann, Bertholet, Pfleiderer, Gunkel, Budde, Nowack, Löhr belong to its supporters. With the view of initiating the common reader into the present Biblical controversies, they have begun to publish a triple series of tracts of about fifty pages each.[2] Old Testament Religion, New Testament Religion,

[1] *Neue kirchliche Zeitschrift*, XVI, 54–101; 165–178; 249–261; 415–427.

[2] Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart, herausgegeben von Friedrich M. Schiele; Halle, 1904.

and Comparative History of Religion are the subjects treated in these pamphlets, and some of them have gained a very wide circulation.—Conservative Protestants recognize that the success of the foregoing undertaking really will be the deathblow to the Evangelical Church. It is on this account that Professors Œttli, Sellin, Lotz, von Orelli, Rothstein, König, Giesebrecht, Köberle, under the leadership of Böhmer, have begun to defend the providential character of the Old Testament; while the Professors B. Weiss, Grützmacher, Sieffert, Seeberg, Feine, Ewald, Heinrici, with Kropatscheck as editor, uphold the revelation of the New Testament. The nature of the work of these conservative writers is justly inferred from Kropatscheck's recent contributions to the *Studierstube*,[3] entitled *Neueres vom Gebiete neutestamentlicher Forschung*. The title would have been more accurate if it had limited its claim to the field of Protestant New Testament investigation. But we have no right to quarrel with the author if he is not broad-minded enough to give Catholic writers their due consideration. At any rate, he has hit upon a happy parallel illustrating the credibility of the Gospels. He appeals to the controversy between Delbrück and Wilamowitz concerning Kromeyer's ancient battlefields. He wholly eschews the religious-historical method of investigation.—P. Fiebig insists on the need of New Testament scholars who are at the same time Orientalists.[4] He believes that Merx's work on the oldest text of the Canonical Gospels is valuable mainly because its author is able to consider Syriac, Coptic, and Armenian text variations, and to utilize the old Jewish writings.—Perhaps this is the proper place to mention Professor Nestle's short contributions to Biblical investigation,[5] in which he treats of Simon Peter and Simon the Pharisee, the Diana of the Ephesians, a misprint in Westcott-Hort, B. Weiss' translation of the New Testament, and the seats at the right-hand of our Lord and at His left mentioned in His conversation with the Apostles John and James.

Dr. Hans Lietzmann has published a collection of texts almost

[3] II, 617–631; III, 298–307.

[4] Zwei Wege zum Fortschritt der neutestamentlichen Forschung; *Protestantische Monatshefte*, VIII, 254–265.

[5] *Studierstube*, III, 187–189; *Expository Times*, XVI, 429.

indispensable to the Bible student.[6] He gives, e. g., the Muratorian fragment, the first three Martyrologies, the remnants of the Gospel of Peter, of the Apocalypse of Peter, and of the Preaching of Peter, of the tenth homily of Origen on Jeremias, of the Didaché, and other equally important antiquities. The different pieces are edited by specialists, and the single pamphlets are both handy and cheap.—In France too an enterprise has been started by Messrs. Hemmer and Lejay to publish the texts and documents referring to the beginning of Christianity. The first publication brings us the Apology of St. Justin,[7] edited by Louis Pautigny. There is no attempt at textual criticism; the editor gives the best text he has been able to find and his translation is elegant, even if it is not always beyond reproach in accuracy.—The Director of Brera, the Astronomical Observatory at Milan, has given us a work on "The Astronomy in the Old Testament"; almost immediately after its appearance the book was translated into German by Dr. W. Ludtke,[8] and has been received very favorably by both Astronomical and Biblical scholars. The author treats of the firmament, the earth, the abyss, the stars, the constellations, the Mazzaroth, the day and its divisions, the Hebrew month, the Hebrew year, and the function of seven in the formation of periods of time. We may, at times, be inclined to differ from Schiaparelli's theories, but we must always admire his learning and ingenuity.—There is another recent work bearing a title parallel to the foregoing; for it reads "Greek Philosophy in the Old Testament."[9] The book is written for Jewish readers in order to lead them from an over-great attachment for the Talmud to the study of the prophetic and wisdom literature of the Old Testament. Some of the author's views are rather whimsical; he concludes the book with the paradox that Christianity is nothing but the creation of universal Judaism.—This last work

[6] Kleine Texte für theologische Vorlesungen und Übungen; Bonn, Marcus und Weber.

[7] Justin: Apologies, Texte grec, traduction française, introduction et index. Paris, 1904, Picard.

[8] Giessen, 1904, Ricker.

[9] M. Friedländer: Griechische Philosophie im Alten Testament. Eine Einleitung in die Psalmen- und Weisheitsliteratur. Berlin, 1904, Reimer.

has been carefully reviewed by Dr. Ernst Sellin.[10] We are glad to notice in this pamphlet that the author ascribes a higher antiquity to the Psalms than is fashionable among recent critical scholars; he justifies his proceeding by showing from the finds in Tell Ta'anek that the contact between the Greeks and the Israelites is older than is usually supposed.

The reader may be acquainted with the first volumes of the Abbé Frémont's great work of Christian Apologetics; his sixth volume carries the question into Biblical territory.[11] The positive part of the volume consists in the thesis that Jesus Himself is the conscious author of the belief in His Divinity which we find so firmly established in the Apostolic age. Some of his arguments in proof of this thesis have been employed by other apologists; but he advances one of his own, namely, the testimony of the Synagogue: Jesus was condemned to death by the Jews because He made Himself the Son of God; now, the Jews identified the expressions "Son of God" and "Divine person"; hence the Jews must have believed that Jesus made Himself, or represented Himself as, a Divine person. Even Catholic writers have taken exception to a number of the Abbé Frémont's assumptions; they condemn him because he is not scientific in the modern sense of the word.—One more work of a general character, and we shall have done. Schopenhauer and Hartmann are the apostles of pessimism, and their influence has made itself felt in almost every department of knowledge, Bible study not excepted. Had not the world to go from bad to worse in order to be in keeping with the general decadence theory of these philosophers? Things may have been bad enough at the beginning of Biblical history, but they must have been worse at the time of Christ, and worse still in our times. Dr. Friedrich Giesebrecht shows the absurdity of this position by an appeal to the outlines of Biblical history.[12] It is true that certain periods may be inferior to the preceding

[10] Die Spuren griechischer Philosophie im Alten Testament. Leipzig, 1905, Deichert.

[11] Les Principes, ou Essai sur le problème des Destinées de l'homme; VI, Paris, Bloud.

[12] Die Degradationshypothese und die alttestamentliche Geschichte; Leipzig, Deichert.

ones, but there is always the hope for the glorious Messianic future that renders pessimism simply inapplicable to the Jewish people.

2. Linguistic Questions.—S. G. Green has published a Handbook to the Grammar of the Greek Testament in which he gives a complete vocabulary and examines the chief New Testament synonyms.[13]—J. H. Moulton has written on the Characteristics of the New Testament Greek;[14] he inquires into the question whether any light has been thrown by the papyri found in Oxyrrhynchus on the vocabulary and the use of words in the *κοινή*.—Stellhorn has published a second edition of his *Kurzgefasstes Wörterbuch zum griechischen Neuen Testament*.[15]—Prof. E. A. Abbott has published a work in which he compares the words of the Fourth Gospel with those of the first three.[16]—The vocabulary of St. Paul has been studied in a similar way by Th. Nägeli.[17]—The author utilizes the lately discovered papyri and compares the Apostle's language with that of the Septuagint and the apocryphal literature. He arrives at the conclusion that it is neither a vulgar nor a literary language in its strict sense; at the same time it is not unhellenic, and must be assigned to the higher form of the *κοινή*.—Prof. A. Deissmann had contributed an article on "Mercy Seat" to Cheyne and Black's *Encyclopædia Biblica*; later on he enlarged this study and published it in the *Zeitschrift für neutestamentliche Wissenschaft*[18] under the title Ἱλαστήριος and ἱλαστήριον; two other contributors to the same periodical, Paul Fiebig and Paul Klein, disagreed with Deissmann's views on the question.[19] C. Bruston too has published a study on the real meaning of the Greek expressions,[20] and F. Fraenkel has endeavored to determine

[13] London, 1904, Religious Tract Society.

[14] Cf. *Expositor*, X, 124-134; 168-174; 276-283; 353-364; 440-450; and the earlier numbers.

[15] Leipzig, 1904, Dörffling und Franke.

[16] Johannine Vocabulary. London, 1904, Black.

[17] Der Wortschatz des Apostels Paulus. Beitrag zur sprachgeschichtlichen Forschung des N. T. Göttingen, 1904, Vandenhoeck and Rupprecht.

[18] 1903, pp. 193 ff.

[19] Ibid., p. 341 ff.

[20] *Rev. de théol. et des quest. rel.*, 1904, pp. 382-388.

their Semitic originals.[21]—J. Böhmer has published a series of articles on the names of our Saviour in Sacred Scripture and Liturgy.[22] The New Testament employs 65 different names: the name Jesus is prevalent in the non-Pauline writings (it occurs 875 times), the names Christ (495 times) and Lord (320 times) prevail in the Pauline epistles, and the name Son of God (107 times) is peculiar to the non-Pauline books.—P. Wendland describes the development of the Greek word Σωτήρ; it figured first as a name of the gods and heroes, and then passed over to great men and kings, so that it signifies *helper* rather than *healer*. The author is of opinion that this profane meaning of the word has influenced its sacred signification at least in the Johannine writings and in II Tim. 1: 8 ff., and Tit. 2: 11 ff.—The Greek particle δέ has been the subject of several learned investigations published by Miller, King, and Lawrence.[23]—In connexion with this subject we must mention Dr. Hyvernat's series of articles on the language of the Massorah which appeared in the *Revue biblique*.[24] They form a brief Massoretic Dictionary.—Wilhelm Spiegelberg has reviewed some Old Testament passages in the light of recent Egyptology;[25] he had treated before of the Egyptian sojourn of the families of Abraham, Jacob, and Joseph.[26] We need not warn the reader that Spiegelberg's publications deserve attention; at the same time we must not overlook Dr. H. J. Heyes' contribution to Patriarchal study in the light of Egyptology.[27] The regard for Egyptian minutiæ in this latter work appears to offend some of our modern Bible students, who prefer to seek in the books of the Old Testament *religious* history in which details may be disregarded.

3. Historical Questions.—The publications connected with the History of Religion in its relation to the New Testament are

[21] *Zeitschr. f. nt. Wissensch.*, V, pp. 257 f.

[22] *Studierstube*, III, 20–32; 94–103; 148–162.

[23] *Expository Times*, XV, 551–555; XVI, 43; 428.

[24] Oct., 1902; Oct., 1903; Oct., 1904; April and Oct., 1905.

[25] Ægyptologische Randglossen zum Alten Testament; Strassburg, 1904, Schlesier und Schweikhardt.

[26] Der Aufenthalt Israels in Ægypten im Lichte der ægyptischen Monumente.

[27] Bibel und Ægypten. Abraham und seine Nachkommen in Ægypten. Part I. Münster, 1904, Aschendorff.

mainly those of Bousset,[28] Meinertz,[29] Nösgen,[30] Feine,[31] von Schwartz,[32] Niebergall,[33] van den Bergh van Eysinga,[34] Tasker,[35] Lepsius,[36] Wernle,[37] Jeremias,[38] Adeney,[39] Traub,[40] Wabnitz,[41] and von Dobschütz.[42]—There is another series of publications which deals mainly with the origin of Christianity. To this class of writings have contributed B. Harms,[43] Steck,[44] Whittaker,[45] Wernle,[46] Hilgenfeld,[47] Pfleiderer,[48] Promus,[49] Schmidt,[50] and Ermoni.[51]—In the next place we have certain writers who deal either with individual dogmas or with single facts. The more prominent in this class of writers are Bricout,[52] and Seeberg,[53] who write on the Last Supper; Jülicher,[54] and Rudolph,[55] who

[28] *Theol. Rundschau*, VII, 265–277; 311–318; 353–365.

[29] *Strassburger Diöcesanblatt*, 1904, 137 ff.

[30] *Neue kirchliche Zeitschr.*, XV, 947 ff.

[31] *Glaube und Wissen*, Heft I, Stuttgart, 1904.

[32] *Studierstube*, II, 595 ff.

[33] *Christliche Welt*, 1904, 750 ff.

[34] *Forsch. zur Literat. des A. u. N. T.*

[35] *Expository Times*, XV, 187 ff.

[36] Reich Christi, VIII, 7 ff.; 201 ft.; 316 ff.

[37] *Die christl. Welt*, 1905, n. 27.

[38] Babylonisches im N. T., Leipzig, 1904, Hinrichs.

[39] *Biblical World*, XXVI, 41 ff.

[40] *Religionsg. Volksb.*, V. Reihe, Heft 2, Halle.

[41] *Rev. de théol. et des quest. rel.*, 1903, 71 ff.

[42] *Relig. Volksb.*, I. Reihe, Heft 9, Halle.

[43] Falsche und wahre Grundlinien über die Entstehung des Christentums. Eine Gegenschrift gegen das Buch von P. Wernle. Gütersloh, 1905, Bertelsmann.

[44] *Protestantische Monatshefte*, VIII, 288 ff.; against Kalthoff's "Christusproblem."

[45] Origins of Christianity. A thoroughly rationalistic work.

[46] *Die christliche Welt*, 1905, n. 6: he blames the dissolution of Christianity on those who have formed themselves a Jesus according to their own faith instead of being content with Jesus as God had made Him.

[47] Das Urchristentum und E. von Dobschütz, in *Zeitschr. f. wissensch. Theol.*, XLVIII, 260 ff. A defence of the author's views on Jewish Christianity.

[48] Die Entstehung des Christentums. München, 1904, Lehmann.

[49] Die Entstehung des Christentums. Jena, 1904, Diederichs.

[50] Vor 1900 Jahren. Leipzig, 1904, Ficker.

[51] Les premiers ouvriers de l'Évangile. Paris, 1904, Bloud.

[52] *Rev. du Clergé français*, XXXI, 361 ff.

[53] *Biblische Zeit- und Streitfragen*. I. Ser., 2. Heft; Gr.-Lichterfelde.

[54] *Arch. f. Rel. Wiss.*, VII, 373 ff.

[55] *Deutsch-Amerik. Zeitschr. f. Theolog. und Kirche*, 1904: *Virgines subintroductae.*

write on the spiritual marriage as it existed in the early Church; Neighbor,[56] Duret,[57] Gartmeier,[58] Lynn,[59] Danzinger,[60] Mackenzie,[61] Seitz,[62] Edersheim,[63] Clemen,[64] and Harnack.[65]

4. Archeological Questions.—Some of the principal antiquities that have been the subject of recent investigation are Nazareth and its sanctuaries,[66] the localities and boundaries of Galilee according to Josephus,[67] the birthplace of John the Baptist,[68] the walls of Agrippa,[69] the pool of Bethesda,[70] the prætorium of Pilate,[71] the shroud of our Lord,[72] the palace of Caiaphas, and the garden of St. Peter,[73] the use of the seven-day week in the early Church,[74] the Jewish tabernacle,[75] and the home of Judas Iscariot together with the seven steps mentioned according to Cod. D in Acts 12: 10.[76]

[56] The Diaconate; in *Bibliotheca sacra*, LXI, 711 ff.

[57] Nochmals der Tetrach Philippus mit Bezug auf Markus 6: 17. Luzern, 1904, Schill.

[58] Die Beichtpflicht historisch-dogmatisch dargestellt. Regensburg, 1904, Manz.

[59] New Testament Chronology. London, 1904, Bagster.

[60] Jewish Forerunners of Christianity. London, 1904, Murray.

[61] The Council in Jerusalem. In *Expository Times*, XV, 237.

[62] Christuszeugnisse aus dem klassischen Altertum von ungläubiger Seite. In *Monatsbl. f. d. kathol. Religionsunterricht*, V, 129 ff.; VI, 161 ff.

[63] In the Time of Christ: Sketches of Jewish Social Life. New York, 1904, Revell.

[64] Josephus and Christianity. In *Biblical World*, XXV, 361 ff.

[65] Analecta zur ältesten Geschichte des Christentums in Rom. Leipzig, 1904, Hinrichs.

[66] Le Hardy: Histoire de Nazareth et ses sanctuaires; Paris, 1904, Lecoffre.

[67] Œhler in *Zeitschr. d. deutschen Palästina-Vereins*, XXVIII, I ff.; 49 ff.

[68] Schick in Palestine Explor. Fund, 1905, Jan., pp. 61 ff.

[69] *Theol. Quartalschr.*, LXXXVII, 264 ff.

[70] Masterman in the *Biblical World*, XXV, 88 ff.

[71] Van Bebber in the *Theol. Quartalschr.*, XXXVII, 179 ff.

[72] Ein katholischer Geistlicher: Der Streit um die Echtheit, etc. Paderborn, 1904, Schöningh.

[73] (1) Coppens, Le palais de Caïpha et le nouveau Jardin Saint-Pierre des Pères Assomptionnistes au mont Sion. Paris, 1904, Picard. (2) Jacquemier, Le palais, etc. Echos d'Orient, 1904, 372 ff. (3) Jean Marta, La questione del Pretorio di Pilato ed i qui pro quo della "Palestine" dei professori di Notre-Dame de France in Gerusalemme. Gerusalemme, 1905, tipografia dei PP. Francescani.

[74] Schürer, in *Zeitschr. f. nt. Wissensch.*, VI, 1–66.

[75] Caldecott, The Tabernacle, its History and Structure; London, 1904, The Religious Tract Society.

[76] Conder, in Palestine Exploration Fund, 1905, 155 ff.

Introductory Questions.—Introduction embraces, properly speaking, the subject of Biblical inspiration, of the canonicity both of entire books and of each single text considered either in the original form or in any representative version, and the laws of hermeneutics.

1. **Inspiration.**—"The Inspiration of the New Testament and other Lectures Delivered in the Central Hall, Manchester," appeared among the publications of Mr. Kelly.[77] During the spring months of 1905 *The Messenger*, New York, published an article on the nature of Biblical inspiration, another on its extent, and a third on its primary effect, i. e., Biblical inerrancy.

2. **Canonicity.**—Mr. Höhne has written about the origin of the New Testament.[78]—Mr. Powers inquires whether there were more than four Gospels; he rejects Moore's hypothesis that the Church has selected our four Gospels out of a great number of similar writings.[79]—The Diatessaron of Tatian has met with several investigations: Hobson considers its relation to the Synoptic Problem,[80] while Gressmann investigates the mutual relation of the Syriac Gospel versions, and inquires whether we possess the Philoxeniana or the Heracleensis in the Syriac versions.[81]—The Muratorian fragment has been the subject of a dispute between Chapman and Harnack. The former considers the fragment as part of the first book of Clement's Hypotyposes,[82] while the latter rejects this view absolutely.[83] Chapman adheres to his thesis, and believes he can defend it against Harnack.[84] The same writer has given us the benefit of his views concerning the dates of the Gospels according to St. Irenæus.[85] He believes that Irenæus did not intend to assign any special date to the Gospels, but only to urge their apostolic origin.—H. Holtzmann has contributed a pamphlet on the origin of the New Testament to Schiele's popular series of New Testament Religion.[86]

[77] London, 1905.
[78] *Glaube und Wissen*, II, 1904, Nov.
[79] *The Bible Student*, N. S., I, pp. 630 ff.
[80] Chicago, 1904, University of Chicago Press.
[81] *Theol. Rundsch.*, VII, 443 ff.; *Zeitschr. f. nt. Wissensch.*, V, 248 ff.
[82] *Rev. Bénédictine*, XXI, 240 ff.
[83] *Theol. Literaturz.*, XXIX, 636 ff.
[84] *Rev. Bénédictine*, XXI, 369 ff.; XXII, 62 ff.
[85] *The Journal of Theological Studies*, VI, 563 ff.
[86] Halle, 1904.

It would lead us too far to discuss the publications dealing with the patristic literature bearing on the question of canonicity; we can only enumerate names of authors and titles of works: "The New Testament in the Apostolic Fathers" has been published by a committee of the Oxford Society of Historical Theology;[87] A. S. Barnes has written on Papias and the Gospel;[88] E. C. Butler has treated of "the so-called *Tractatus Origenis*, etc.;"[89] A. Souter has given us "A Study of Ambrosiaster;"[90] also "Reasons for Regarding Hilarius (Ambrosiaster) as the Author of the Mercati-Turner Anecdoton;"[91] J. A. Robinson treats of a "Recent Work on Euthalius;"[92] Cl. Jenkins investigates "The Origen-Citations in Cramer's Catena on I Cor.;"[93] G. Rauschen publishes a *Florilegium patristicum* in which he collects the minor documents of the second century;[94] A. Harnack believes that Mercati's find is a fragment of Clement's Hypotyposes;[95] of less importance for the question of canonicity are Koetschau's contributions to the textual criticism on Origen's commentary on St. John,[96] Klostermann's paper on Didymus of Alexandria,[97] Haidacher's article on Nestorius' utterances concerning Heb. 3: 1,[98] and E. Riggenbach's studies on unnoticed fragments of Pelagius' commentary on the Pauline Epistles.[99]

For the finding of the genuine text, or for textual criticism, the following publications will prove helpful: *Bibliorum ss. graecorum Codex Vaticanus 1209* (Cod. B) *denuo phototypice expressus iussu et cura praesidum bybliothecae vaticanae. Pars altera. Testamentum Novum.*[100] This second reproduction of the celebrated Codex Vati-

[87] London, 1904, Froude.
[88] *Dublin Review*, 1905, 1–11.
[89] *Journal of Theological Studies*, VI, 587 ff.
[90] Text and Studies, VII, 4; Cambridge University Press.
[91] *Journal of Theological Studies*, V, 608 ff.
[92] Ibid., VI, 87 ff.
[93] Ibid., 113 ff.
[94] Bonn, 1905, Hanstein.
[95] Sitz.-Ber. d. kön. preuss. Acad. d. Wissensch., 1904, 901 ff.
[96] Leipzig, 1904, Hinrichs.
[97] Leipzig, 1904, Hinrichs.
[98] *Zeitschr. f. kath. Theol.*, XXIX, 192 ff.
[99] Gütersloh, 1904, Bertelsmann.
[100] Codices e Vaticanis selecti phototypice expressi iussu Pii PP. X. consilio et opera curatorum bybliothecae Vaticanae. Vol. IV. Milan, Hoepli.

canus is much more perfect than its first issue; even Nestle has thus far found only one mistake in the volume, the misplacement of the Greek accent on the word Ἀπόκαλυψις; but with the help of this volume he has been able to correct Tischendorf in several passages. Considering the value of the volume, the price of 170 francs is not excessive.—There is also published a second edition of the *Codex Veronensis*, containing a copy of an *Itala* version of the four Gospels transcribed apparently from a manuscript of the fourth or fifth century.[101]—P. J. Balestri has edited *Sacrorum Bibliorum fragmenta copto-sahidica musei borgiani*;[102] the editor has added points of information important for textual criticism.—Other publications of less importance are: Perini's *Catologo dei codici manoscritti ed oggetti portati dall' Oriente nel 1879 dal Padre Agostino Ciasca;* Burkitt's Curetonian Version of the Four Gospels with Readings of the Sinai Palimpsest and the Early Syriac Patristic Evidence;[103] the Coptic Version of the New Testament in the Northern Dialect otherwise called Memphitic and Bohairic,[104] and Wordsworth's *Novum Testamentum Domini Nostri Jesu Christi latine secundum editionem S. Hieronymi. Actus Apostolorum.*[105]

We have not as yet mentioned the works which comprise several kinds of introductory questions, such as Godet's *Introduction au Nouveau Testament*,[106] Jacquier's *Histoire des livres du Nouveau Testament*,[107] Rösch's *Aufbau d. hl. Schriften des Neuen Testaments*,[108] Hühn's *Hilfbuch zum Verständniss der Bibel*,[109] Wellkausen's *Einleitung in die drei ersten Evangelien*,[110] Jülicher's "Introduction to the New Testament," translated by J. P. Ward,[111] and von Soden's *Urchristliche Literaturgeschichte*.[112] The very name

[101] J. Belsheim, Prague, 1904, Rivnác.
[102] III, N. T., Rome, 1904, Typ. Polyglotta.
[103] Cambridge, 1904, University Press.
[104] Oxford, 1904, Clarendon Press.
[105] Oxford, 1904, Clarendon Press.
[106] T. II, Neuchâtel, 1904, Attinger.
[107] T. II, Paris, 1904, Lecoffre.
[108] Münster, 1904, Aschendorff.
[109] Tübingen, 1904, Mohr.
[110] Berlin, 1905, Reimer.
[111] London, 1904, Smith, Elder & Co.
[112] Berlin, 1905, Duncker.

of these authors dispenses us from going into any more minute description of their works.

3. Hermeneutics.—Father Fontaine contributes an article to the *Revue du Clergé français*[113] on Biblical Theology, or the History of Biblical Religion, in which he maintains that the supernatural character of religious facts and convictions cannot be disregarded in the interest of a purely historical estimate of the same. M. Dubois considers it possible to abstract from the supernatural character of such facts and convictions, and to write a purely natural history of Biblical Religion; but practically Dubois and Fontaine disagree only in method.—Father Fontaine has also again published *Les infiltrations protestantes et l'exégèse du Nouveau Testament*, a work regarded by many of our recent critics as too conservative in tone;[114] moreover he has contributed articles to the *Science catholique*[115] against Blondel's method of Apologetics. Many of the recent publications dealing with the Abbé Loisy's exegetical methods properly belong under the present heading; but space forbids a more complete description.

[113] XXXVIII, 541 ff.
[114] Paris, 1904, Retaux.
[115] May and June, 1905.

Criticisms and Notes.

B. PETRI CANISII, S.J., EPISTOLAE ET ACTA. Collegit et Adnotationibus illustravit Otto Braunsberger, S.J. Volumina I (1541-1556), II (1556-1560), III (1561-1562), IV (1563-1565). Cum Approbatione Rmi Vic. Cap. Friburg. et Super. Ordinis. Friburgi Brisgoviae: Sumptibus Herder. (St. Louis, Mo.) 1896-1906.

Blessed Peter Canisius is commonly regarded as a typical representative of Jesuit education, and it is to his catechetical work that modern writers mainly refer when they wish to emphasize the merits of the man to whom St. Ignatius committed in particular the work of establishing collegiate and theological schools in Germany. Out of these schools a new growth of Catholic apologists was to come who were to repair the damages which had been wrought by the Augsburg "Confusion," as Canisius was in the habit of calling the imperial articles of faith. No doubt the fact that Canisius devoted himself for a time mainly to the completion of the catechisms (Summa doctrinae Christianae) for the people, which had been planned by P. Le Jay as part of a great series of doctrinal expositions that were to bring back religious light into the intellectual life of Germany, did much to produce this impression. Nevertheless, it may be said without exaggeration that there is hardly among all the gifted disciples of St. Ignatius, in those early and most fruitful days of his Institute, one who was endowed with such all-sided talents, and ready as well as capable of employing them in every sphere of public activity. As a theologian he ranks among the first of Patristic scholars; his polemical writings are remarkable for their clearness and completeness of exposition, whilst he does not lay any great stress upon historic continuity. The written sermons and ascetical works which are extant show him to have been as impressive in literary as he was in oral expression. De Backer informs us that a large amount of valuable MS. matter remains still unpublished, and of this the magnificently edited and printed collection contained in the four volumes before us forms an interesting and very precious portion.

The four volumes thus far published, comprising on the average each a thousand pages, contain the correspondence of Blessed Canisius between the years 1541 and 1565. He was still to live and act

and write for more than thirty years, which fact gives the reader some idea of the extent of the correspondence to be brought together in the present work.

Of the importance of this correspondence it is difficult to give any adequate idea. To the historian, not only of ecclesiastical events, but of education, literature, and politics, they open a mine of hitherto untried information. The edition has drawn material from several hundred libraries and archives, in England, Austria, Belgium, Denmark, France, Germany, Switzerland, Spain, Holland, and Italy. The correspondence, which is in Latin, German, Italian, and Spanish, includes letters to and from such men as St. Francis de Sales, St. Charles Borromeo, St. Ignatius, St. Francis Borgia, Bl. Peter Faber, Aquaviva, and that entire host of magnificent and saintly figures by whom the true reformation in the Church, as an offset to Luther's destructive remonstrance, was inaugurated and effected. The reader becomes acquainted, often quite intimately, as only such correspondence can bring out, with the principal personages of the full half-century which these letters cover—Popes like Julius III, Pius IV, Gregory XIII; emperors and princes like the two Ferdinands, Maximilian I, Philip of Bavaria; cardinals, bishops of nearly every important see in the Austrian and North German provinces, political and literary characters, such as George Fugger, Peter Busaeus, Christopher Plantinus, Alphonse Salmeron, Surius, Erasmus, and a hundred other personages of interest to the statesman and the scholar.

The critical apparatus employed throughout is, as might be expected, in keeping with the importance of the work and guarantees the most exact fidelity. It is ten years since the editor published his first volume; he was able to avail himself not only of the earlier attempts made to collect the complete correspondence of P. Canisius, notably the work of P. Boers, S.J., who died in Rome in 1884, but of the assiduous assistance of the late P. Denifle, P. Ehrle, and notably the Bollandist Fathers.

Glancing over the stately volumes separately we find in each special phases of not only the life but the period which altogether, and leaving aside the first age of the Christian Church, may be styled the most momentous in the history of religion, that is, the time of the so-called Reformation. The correspondence of the years 1541–1556 contained in the first volume gives us the formation period. The young Jesuit, under the influence first of Peter Faber, then of St. Ignatius, shows his aptitude and receives his first trial in the contests

which mark him, in the judgment of the historian Johannes Janssen, as one of the foremost and strongest reformers of the Church during the sixteenth century. Of the 214 *epistolae* about one-fourth are here published for the first time; of the remainder many have been printed only in part or in translations. Of the *acta* comprising about 180 documents, literary drafts, official programmes, synodal acts, collegiate foundations, etc., which illustrate his activity and correspondence, nearly all have been hitherto unpublished. The special feature for which the historian is likely to value this first collection is the light it throws upon the first establishment of the Society in Germany. To the student of pedagogy its chief merit lies in the information which we find here gathered touching the scholastic method of the Society of Jesus.

The second volume begins with August, 1556, and covers four years, that is, to the end of 1560. Of the 283 letters contained in it, 160 are from, and 123 addressed to, him. These are in the main hitherto unpublished. The same is true of the *monumenta*, which are of a varied character, including instructions, criticisms, disputations, etc. As to the character of the correspondence here brought together, we see Canisius as the friend and adviser of bishops and princes and the trusted interpreter of the wishes of the Sovereign Pontiff, Paul IV. If we prescind from the personal nature of the writers, these letters illustrate the "Sturm und Drang" period of the Society of Jesus, when, after the death of St. Ignatius, the confidence which the holy founder had inspired as a leader, was being shaken amid the fresh attacks of those who took that death as a sign of weakening courage. "The Protestants," he tells us, "are more zealously active (*diligentiores*) than the Catholics"; "the clergy do not want real reformation—clerus non vult vere reformari"; "the bishops are on both sides (*dissimulant*)," he writes. But the storm increased the tenacity of purpose of the militia of Loyola and roused its zeal. Its efficiency was recognized on all sides. "Doctor Agricola," writing to the Duke Albert of Bavaria, gives the Jesuits excellent testimony. The Emperor Ferdinand praises them: "They are men of edifying habits, live in poverty, fast much, and are wonderfully able and zealous teachers." There is much here also of original matter which must interest the ecclesiastical historian, notably touching the internal discipline of the Church in Germany and Poland.

[*Second Notice to follow.*]

STUDIEN ZUR LEX DEI. Von Dr. Franz Triebs, Privatdozent an der Universität Breslau. Heft I—Das Römische Recht der Lex Dei über das fünfte Gebot des Dekalogs. Freiburg und St. Louis, Mo.: B. Herder. 1905. Pp. xv—219.

The *Lex Dei* or, as its more significant subtitle suggests, *Mosaicarum et Romanarum Legum Collatio*, is a brief summary of comparative law. Its authorship and age are undecided. The learned and critical Huscke, in his *Jurisprudentiae ante-Justinianae* (Leipzig, 1886), thinks it may be the work of the Aquileian priest Rufinus and that it was probably compiled shortly before the close of the fourth century. Dr. Triebs declares that it undoubtedly existed prior to the promulgation of the Theodosian code (A. D. 438). The compilation must have been extremely valuable both for the judge and the student of Roman law in its day, as it gives in orderly sequence and in succinct formulæ the Mosaic precepts together with the corresponding rulings of the leading jurisconsults, Gaius, Paullus, Ulpianus, and the rest. Its present value, however, lies in its relation to the development of subsequent laws as throwing light upon the influence of the Roman conceptions of penality in regard to the ecclesiastical code and upon the intermingling of those conceptions with the Germanic and Christian ideas in the formation of the body of canonical penalties. With a view to bring out this relationship and influence Dr. Triebs has written the present *Studien*. The series thus far covers only two of the sixteen titles into which the *Collatio* is divided, so that if the remainder of the work be continued on the same comprehensive plan one can form some estimate of the extent of the undertaking.

While the author has primarily in view the elucidation of legal concepts he realizes that this can be accomplished only by going back to the origin of customs whence laws have sprung in the complex personal and social nature of man. It is the pursuance of this idea that gives his work a broader interest than that which appeals simply to the professional student of law. Like the works of Maine and Tyler and De Coulange—though with a sounder tendency—it carries one back to the philosophy of law, and thus associating the concrete with the abstract, the analytic with the synthetic, the human with the technical, it enlists the interest of every cultured mind. The work therefore promises to be what its author hopes for it, a contribution to a universal history of penal law. As yet no such generalization exists. The synthetic genius has still to come. May it not be that

the second line rather than the first of the couplet cited by the author shall be realized in his own case:—

Tausend fahren Steine an,
Dass der Meister bauen kann.

L'IMAGINATION ET LES PRODIGES. Par Mgr. Meric, Ph.D., D.D. Vol. I pp. xxxiii—372; Vol. II, pp. 351. Paris: Maison Douniol, 29 Rue de Touron. 1905.

Mgr. Meric has a true instinct for recognizing the book that is needed at the present time, and he has the happy art of producing it in the right form and style. Almost a veteran among the leading defenders of the faith in France, he has a goodly list of works to his credit, most of which are in a sense contributions to apologetics and on the whole possess the note of what his countrymen call *actualité*. His latest work, the one at hand, may certainly be thus designated. In part it overlaps an earlier treatise on hypnotism (*Le Merveilleux et la Science*), now in its twelfth edition, but adds to the ground therein covered a number of other so-called occult phenomena, while it unifies the whole field by viewing it through its convergence on the imagination. The latter faculty is considered first in itself, occasion being here taken to discuss the function of the image in hallucinations, apparitions, and hypnosis. The place of the imagination in the intellectual order brings under treatment such interesting topics as dreams, presentiments, and telepathy. These subjects take up the first volume. The second volume considers the imagination in its influences on the organism, and brings under examination the mysterious phenomena of stigmatization and the rôle of the imagination in relation to phantoms of the living and the dead, bilocation, etc. A glance at this programme cannot fail to convince the reader of the actual interest and importance of the subjects discussed in the work; for, to quote the opening sentence: "Notre génération souffre le tournement de l'inconnu et l'angoisse de l'autre vie, avec plus d'intensité que les générations qui l'ont précédée; l'attrait souverain de l'invisible la fascine et la séduit." Of course this thirst to know what may be behind the veil has always tormented the mass of women, but in our day it has fastened on no small section of the scientific world, and men who have attained renown in the domain of physical investigation are now gathering into the Society for Psychical Research in order to bring occult phenomena under scientific methods. The craze for meddling with these mysteries has obviously produced and is

producing incalculable harm among the masses. On the other hand some good should be recognized as emanating from psychical research, namely, that the leaders of science have come to discern and openly admit—what faith has always proclaimed—that we are surrounded by a transcendent world of spiritual intelligences who can enter into conscious correspondence with human beings, and that much of that correspondence in so far as subject to accurate observation is of a malignant character.

In theorizing upon data such as engross the present work, wide knowledge and a very keen discernment are indispensable. Lying as they do on the border line between body and soul, and between the human and the preter-human world, it is extremely difficult and often impossible to indicate what elements are due to physical and terrestrial and what to intelligent and really spiritual agencies. A careful reading of Mgr. Meric's volumes gives one confidence in his full cognizance of the facts and the prudence of his judgment. He has devoted considerable personal investigation to the phenomena and, in so far as accessible, he is familiar with the literature of the subjects treated, and he follows a careful midway in his interpretations. His Catholic instincts and firm grasp of theology and philosophy enable him to steer equally wide of an exaggerated spiritualism and a low materialism. Though not looking for the demon in the hypnotic trance, nor for supernal revelations in the dreams of the devotee, he unerringly detects the fallacies of those theorists who would reduce all the phenomena of visions, prophecies, ecstasies, stigmata, and other such phenomena occurring in the lives of the saints to the mere play of phantasy conditioned by abnormal functioning of the brain or other purely physical causes.

In conclusion, let it be added that while the work is full of interest and instruction for the average intelligent reader, it has a special importance for the priest, affording him as it does a very fair survey and a sanely-reasoned theory as to a field of facts wherewith he above all should in these days be acquainted.

Amoenitates Pastorales.

"James," said the priest to his young parish clerk, as he handed him the batch of bills received in the mail, "you have learnt your

physics in school. Does heat expand and cold contract?" "Yes, Father," said the youth with assurance. "Well, you will find, if you look over those bills, that it is the other way: cold expands coal bills and heat contracts ice bills."

An old man was once asked the difference between a Methodist and a Presbyterian.

"Well," he replied after some deliberation, "a Methodist knows he's got religion, but is afraid he'll lose it; and the Presbyterian knows he can't lose it, but is scared to death for fear he hasn't got it."

"Who says that things inanimate
Have no religious bent?
I bought me the new Ritual,
And now it's always Lent."

A ludicrous instance of absent-mindedness was afforded by the pastor of a church in a small town of Virginia. Not long ago, one Sunday morning, this minister forgot to give the usual announcement of social events for the week. He had uttered some words of his final blessing, when a deacon, in a whisper, invited his attention to the omission. Whereupon the clergyman ceased praying and said:—

"Brethren, I omitted to inform you that an oyster supper will be served at Brother Mullin's house next Friday evening, the 20th instant. All are invited to come, bringing their own bowls and spoons." Then, continuing his invocation, quite unconscious of the humor of the situation, the worthy man added:—

"And may the Lord have mercy on your souls! Amen."

The following notice is said to be posted on the door of an English country church: "This is to give notice that no person will be buried in the churchyard but those living in the parish. Those who wish to be buried are requested to apply to the Parish Clerk."

In reading authors, when you find
Bright passages that strike your mind,
And which, perhaps, you may have reason
To think on at another season,
Be not contented with the sight,
But take them down in black and white;
Such a respect is wisely shown
That makes another's sense your own.

Literary Chat.

Theory and Practice of the Confessional (Benziger Bros.) is proving its practical usefulness as a guide in the administration of the Sacrament of Penance. At a conference of young priests recently it was proposed to make the work a text for regular discussions with a view of increasing pastoral efficiency by uniform methods in interpreting certain cases of conscience. One topic on which it is important for priests to have definite agreement, is that of absolution from reservations. A number of questions have come to us from priests who found Schieler's book an excellent incentive to a congenial study of moral theology for which the Latin texts were less inviting. The fact that a second edition is being prepared for the press proves that the work met not only a need but a widespread desire on the part of our clergy.

If you want to be enticed into reading the *Imitation of Christ* by Thomas à Kempis there is a new edition published simultaneously by Herder in this country and Kegan Paul in London, that is apt to waken piety in the most fastidious of beauty and truth loving bachelors. A convenient quarto, in fine "old style" black type, with initials and tailpieces reproduced from French originals of the fifteenth century, printed on hand-made paper, and wrapt in a flexible dark brown chamois cover which good old Southey would have loved to fondle, is something that the Catholic booklover will envy when the five hundred copies to which the edition is limited, have been sold. Rarely have we seen a piece of beautiful handicraft that is at the same time meant for every-day use, such as this book, which will not easily lose its characteristic external charm by much handling.

Speaking of artistic books we are induced to refer our clerical readers who have a taste for æsthetic and classic literature to the magnificent work of Dr. Albert Kuhn, the eminent Benedictine whose large serial History of Art is drawing to completion. The work, published under the title *Allgemeine Kunstgeschichte*, goes over the entire ground of the plastic arts viewed in their historical, technical, and æsthetic importance. The illustrations are exact and of very superior execution by the various processes of lithography, phototype, and color reproduction. The text is German (Latin lettering) finely printed. Altogether the work represents the best specimen of fine are literature, whilst it is unusually free from all those crude and paganizing forms of expression that are often supposed to render books of this class popular. We have nothing equally satisfying in this respect either in English, French, Italian, or Spanish. (Benziger Bros.)

The Irish Theological Quarterly (Gill & Son) makes a good appearance in its first number, distinguished by the different shade of green of its cover from the *American Catholic Quarterly* and the *Dublin Review*, two sister periodicals, which make their quarterly appearance simultaneously for the benefit of English-reading Catholics. The articles are well written, and on important topics. All the editors

(five) are represented by papers, Dr. McDonald having two articles, one on modern apologetics as applied to the arguments for the existence of God as the cause of infinite creation, which is very readable, despite the abstract nature of the subject. The other papers are on fetal life, the Biblical question, socialism, the Kenotic theory, and pre-patrician Christianity, offering a judicious variety of intellectual food for the modern theologian.

Biblia, formerly published at Meriden, Conn., has been merged in the *American Antiquarian and Oriental Journal*, edited by Dr. Stephen Peet, of Chicago. The *Journal*, which appears every two months (four dollars), is in its twenty-eighth year.

Somebody asks: What of France as a battlefield of Catholic Truth Societies against the spirit of irreverent agnosticism and impassioned atheism? We answer that there is no lack of French Catholic literature. France has always, since the art of printing became popular, furnished a large surplus of ascetical and, latterly, of polemical literature, read by people outside France, and presumably also in France. French mothers and sisters, above all, read. Yet, somehow, all our calculations and truisms about the mothers and the women of a nation moulding the genius of its sons are disturbed by the popular conditions laid bare by the recent events in France.

True, it seems almost impossible to obtain satisfactory information concerning the causes of the politico-religious situation in France. Utterly contradictory answers are given by authorities seemingly best qualified to decide. Some tell us France is still at heart soundly Catholic; others say that the eldest daughter has proved faithless to her venerated mother. A recent writer whose ecclesiastical position and theological attainments merit for him a respectful hearing, the Abbé Quiévreux, presents a very thorough discussion of the problem in *Science Catholique* (January, 1906, *Vues Instantes*). He unhesitatingly declares that the promoters of the anti-religious laws were sure of two things: first, that the Catholics throughout all France "form no imposing majority;" secondly, that what there are of "true Catholics" have not "the indomitable ardor of a thundering legion," for, as he goes on to say, "if you had some thirty millions of real believers, there is neither senate nor chamber of free-thinkers, even Free Masons, that would have imposed the recent laws." *Puisque nous sommes vaincus, c'est que nous avons été faibles*, and the "feebleness" he finds not in failure of "apostolic, priestly, religious virtue," but, first, in the lack of thorough theology; secondly, in certain moral deficiencies that have conditioned an inadequate formation of character.

He limits his paper to the first of these two causes, reserving the moral failings for subsequent treatment.

There have been no lack of apologists during the last century—but this very multiplication of systems and methods of defence the author finds to be a symptom of weakness. There has been entirely too much apologetic; the champions of faith have been rushing to the walls, skirmishing at the outposts, and neglecting the heart of the city—forgetting that "the very best, the clearest, the most demonstrative of apologies" is the doctrinal exposition of religion. And yet while books and reviews on apologetical method have been piling up mountain high, no single synthesis of

genuine reasoned-out theology has appeared—nothing to place aside of the *Summa* of Aquinas or the Commentaries of Suarez.

There is no recent work of real power because there is none that is original. "Chateaubriand the inaugurator, Frayssinous the moderate, Lamenais *brisé*, Lacordaire suspected, Nicolas medium, Didon *avorté*, d'Hulst *quintescencié—nous n'avons pas un génie plein.*" The writer hesitates to mention the *Fenélonien Bougaud*, while Monsabré, he declares, "*n'est qu'un traducteur, chaud parfois, fidèle servilement.*"

Perhaps this characterization of the illustrious French defenders of the faith is somewhat severe and should be interpreted by the spirit of the critic which may be over-ardent for the internal development of theology, though not of course to the neglect of the external defence of religion.

Moreover, he inveighs against *trop d'apologétique* because of the tendency manifested by those who, like Loisy, seek to construct an autonomous apologetic, a method of defence divorced from theology, and by those who, like M. Blondel and his followers, set aside the traditional philosophy and fundamental theology and take their principles from the philosophy of Kant.

Besides, there is the recent tendency which the author finds in such works as those of M. Turmel (*La descente du Christ aux Enfers*) and M. Rivière (*Le dogme de la Redemption*) to disregard rational or systematic theology and to cultivate simply the positive and historical expression of religious truths. It is indeed not only important but essential to know the channels through which Catholic dogmata have reached us; especially is it now more than ever necessary to know critically that single-channel tradition, its beginnings, continuity, identity, its full historic expression. But, after all, tradition is only the channel and *je ne bois point le canal mais l'eau qui doit, par lui, couler jusqu'à moi.* Is that water pure, healthy, vivifying? This is what it most imports one to know, and this it is the chief business of theology to teach.

We receive continually letters from pastors stating that they cannot carry out the new decrees unless they get the liturgical music and the prescriptions teaching them how to use it, from their bishops. The organists when told of the new prohibition against women singers in the choir and of the changes generally demanded answer: "Father, tell us *what* you want us to do; give us the rules and the music which we can read and teach, and we are willing to do what the Pope wishes." Other priests who have some knowledge of music ask: "What Masses and what accompaniments do you recommend?"

To all these we answer: There is (1) a *Manual of Church Music;* (2) a Catalogue or *Repertoire* which points out what Mass and Vesper services may be used, and where it may be had, to satisfy *all grades* of choirs and singing classes; (3) a *Church Music* magazine, which gives abundant information and also musical illustrations of the things needed, etc. All this may be had for *three* dollars, including the full subscription for the Church Music Quarterly to the end of the year.

Church Music prints a graceful appreciation in verse from Father Theodore Metcalf of the chanting by the Boys' Choir in St. Paul's Church, Washington, under the title of

REMINISCENCE OF A VESPER HYMN.

High through the arches of the vaulted nave,
A youthful voice was borne upon the air,
In tender cadences of chanted prayer
Whose sweetness made one's very soul a slave
To blissful rapture, and a foretaste gave
Of heavenly mansions, with a temple where
Angelic choristers, in raiment fair,
Sing holy songs with joyful notes, yet grave,
To God's dear love. If only one, sweet voice,
A surpliced boy's, here in an earthly shrine,
Can call the tears upwelling to our eyes
For very joy,—how shall our souls rejoice,
When they may listen to the chants divine
Of angel voices filling Paradise?

The Rev. Norman Holly, who practically represents the Pontifical Commission as Consultor in matters concerning the issue of the Vatican edition of liturgical books and Church music reform in the United States, recently spoke in Washington upon the changes decreed by Pius X.

"The *Motu proprio*," he said, "is not a mere expression of preference on the part of the Pontiff, but is the strict law of the Church, and has been since its promulgation—November 22, 1903. While all churches are expected to comply with its terms as soon as possible, in the case of the country churches and missions, where it is impossible to get male substitutes for the present female choirs, the present conditions will be allowed to continue until circumstances permit a change."

"The Pope desires that the congregation should join in the responses at High Mass, just as the choir is accustomed to do now. At Benediction they will be expected to join even in those hymns sung by the choir which are integral parts of the service."

"While the Pope will grant reasonable time for the necessary changes it is a mistake to suppose that he will not stand firmly by his position and compel all churches that can afford it to adopt the new system."

Books Received.

SACRED SCRIPTURE.

THE PROBLEM OF THE OLD TESTAMENT Considered with Reference to Recent Criticism. By James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. New York: Charles Scribner's Sons. 1906. Pp. lii–562.

DAS NEUE TESTAMENT UNSERES HERRN JESUS CHRISTUS. Übersetzt und erklärt von Augustin Arndt, S.J. Mit approbation des Heil. Apostolischen Stuhles, des Bischöfl. Ordinariats Regensburg und der Ordensobern. Taschenausgabe. Regensburg, Rom, New York und Cincinnati: Fr. Pustet & Co. 1906. Pp. 620. Preis, $0.50.

THEOLOGICAL AND DEVOTIONAL.

BEATI PETRI CANISII, Societatis Iesu, Epistolae et Acta. Collegit et adnotationibus illustravit Otto Braunsberger, eiusdem Societatis Sacerdos. Cum Approbatione Revmi Archiep. Friburg. et Super. Ordinis. Friburgi et St. Louis, Mo.: B. Herder. 1896–1906. Vol. I, pp. lxiv—816, price $7.00; Vol. II, pp. lxi—950, price $8.00; Vol. III, pp. lxix—876, price $7.50; Vol. IV, pp. lxxxii—1124, price, $9.50.

S. EUSTATHII, Episcopi Antiocheni, in Lazarum, Mariam et Martham. Homilia Christologica. Nunc primum e codice gronouiano edita cum commentario de fragmentis eustathianis accesserunt fragmenta Flaviani I Antiocheni. Opera et Studio Ferdinandi Cavallera, Doct. in litt. Parisiis, 82 via Bonaparte: A. Picard et Filium. 1905. Pp. xiv—132. Prix, 4 francs.

FLORILEGIUM PATRISTICUM. Digessit, vertit et adnotavit, Gerardus Rauschen, Dr. Theol. et Phil., SS. Theologiae in Universitate Bonnensi Prof. P. E. Fasciculus IV—Tertuliani Liber de Praescriptione Haereticorum, accedunt S. Irenaei adversus Haereses III, 3-4; Fasciculus V—Vincentii Lerinensis Commonitoria. Bonnae: Petri Hanstein. 1906. Pp. Fasc. IV, 69; Fasc. V, 71. Pretium, Fasc. IV, 1 mark; Fasc. V, 1 mark 20 pfennig.

THE ETERNAL SACRIFICE. By Charles de Condren, Superior General of the Oratory of Jesus. Translated from the French by A. J. Montieth. London: Thomas Baker. 1906. Pp. 203. Price, *2s.*, *6d.*

THE DIVINE MAN. A New Epic. By Joseph Ware. Mechanicsburg, Ohio, and London, England: The True Light Publishing Company. Pp. 278. 1905.

THEOLOGIA MORALIS. Operum Moralium Sancti Alphonsi Mariae de Ligorio, Doctoris Ecclesiae Volumen I. Editio nova cum antiquis editionibus diligenter collata un singulis auctorum allegationibus recognita notisque criticis et commentariis illustrata cura et studio P. Leonardi Gaudé, e Congr. SS. Redemptoris. Tomus complectens tractatus de conscientia, de legibus, de virtutibus, theologicis, et de primis sex decalagi preceptis. Romae: Ex typographia Vaticana; S. Alphonso, via Merulana; New York et Cincinnati: Fr. Pustet et Soc. MDCCCCV. Pp. lxiii—722. 12 francs.

THE IMITATION OF CHRIST. Four Books. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1905. Pp. 225. Price, de luxe, special edition for America and England, $6.00.

PHILOSOPHICAL.

THE THEORY OF PSYCHICAL DISPOSITIONS. By Charles A. Dubray, S.M. The *Psychological Review*—Monograph Supplement, No. 30. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. New York: The Macmillan Company. 1905. Pp. lx—170.

HISTORICAL AND BIOGRAPHICAL.

LE SCHISME D'ANTIOCHE IVe—Ve Siècle. Par Ferdinand Cavallera, Docteur ès Lettres. Paris, 82 rue Bonaparte: Alphonse Picard et Fils. 1905. Pp. xix—342. Price, *7fr.*, *50c.*

LIFE OF SIR JOHN T. GILBERT, LL.D., F.S.A., Irish Historian and Archivist, Vice-President of the Royal Irish Academy, Secretary of the Public Record Office of Ireland. By his Wife, Rosa Mulholland Gilbert. With Portraits and Illustrations. New York, London, and Bombay: Longmans, Green, & Co. 1905. Pp. xi—461. Price, $5.00.

MISCELLANEOUS.

SHORT TALKS TO YOUNG TOILERS. By the Rev. Fred. C. O'Neill. New York: Christian Press Association Publishing Company. 1905. Pp. 393. Price, $0.75, *net*; by mail, $0.83.

A LEAGUE OF PEACE. A rectorial address delivered to the students in the University of St. Andrew's, October 17, 1905, by Andrew Carnegie. Published for the International Union. Boston: Ginn & Co. 1906. Pp. 47. Price, $0.10.

HER BLIND FOLLY. By H. M. Ross, author of *That Man's Daughter*. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 200. Price, $1.25.